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*Methods of Self-support.*

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Written for the Annual Meeting of the Peking Presbyterian Mission.

IN the providence of God the subject of Self-support on the foreign mission field has, within the past four or five years, been brought as never before to the attention of the Boards at home and the missions abroad. This can hardly be said to be the result of the stress of circumstances, the financial stringency with its contingent if not resulting decrease in contributions from the home Churches, for the subject came into prominence before the panic of 1893. It is the result rather of that movement in the direction of more effective and economical administration on the field, which found its expression in that annual Conference of the Officers of the various Mission Boards of the United States and Canada, whose printed reports in circulation among the missionaries have provoked so large a discussion of the subject as is now everywhere in progress. Missions of many denominations all over the world, are appointing Standing Committees on Self-support, and one mission after another is formulating definite plans for securing the largest possible measure of self-support, believing that no matter is of greater importance to the establishing of the Christian Church throughout the world than that of filling the native Church as nearly as possible from the start, with the determination to do its utmost for self-support and self-propagation. To judge by the reports from one quarter and another, it is an open question as to whether the hard times, the Reports of this Board Conference, or Dr. Nevius' little book on Mission Methods, has had the largest influence in bringing about this result; but, however the honors may be divided, the hand of God is more evident than any other, using these means to open the eyes of the Church to see

that at least a share of the slowness of the conquest of the world for Christ has been due to something of a departure from the apostolic method of mission work. Perhaps we shall see some day that one reason why the Lord has not allowed the mission treasuries to be full to the brim in the past was that He wanted His servants first to learn the legitimate use of the means at hand. It is possible that the pittances over which the Church has groaned might have accomplished much more for the glory of God in the salvation of the heathen, had they been supplemented by the sums which we are more and more coming to believe might have been contributed by the natives out of their poverty and unto their spiritual edification. At any rate, the day has passed when the intelligent missionary will argue that the native Christians are so poor that it is a shame to ask them to assist in the support of the Christian Church in their own land, for many a missionary has been utterly astounded at the substantial results of a little preaching and effort in this direction.

While my theme is, primarily, Methods of Self-support, yet, in view of the two facts that the Mission has not formally considered the subject before, and that the suggestion of methods should properly be accompanied by reasons for the adoption of those methods, I propose to ask your attention, first, to a few words on the desirability of moving in this direction, and second on the feasibility of plans in this direction. That we may have before our minds just how desirable a change in present policy is, let me briefly review some of the principal dangers connected with the system of foreign pay, which has been so largely prevalent in China. That it is necessary to depend very largely upon foreign funds, at the present time, there can be little question. The native Christians are poor, the Christian communities are usually small; at least the work of all the foreigners must be supported from the home lands. But the dangers are not connected with the foreign payment of the foreign worker; they are, one and all, connected with the foreign payment of the native worker and the foreign support of the native Church and its institutions.

In the first place, this system encourages in the Chinese Christians and others a mercenary spirit. It has been said by one of the leading native preachers in China, the Rev. Y. K. Yen, that the first motive of almost every Chinaman, in listening to Christian doctrine, is the hope of temporal gain. The best of them go on finally to something better, but thousands of Chinese have, undoubtedly, entered the Christian Church for the purpose of helping themselves financially. They have seen what a large number of the natives are employed by the missionaries in one capacity or another,—it is said a proportion of one in eight of all Church



members,—and the hope of employment has led them on to listen to the doctrine and accept it. There is more truth than we could wish in the rhyme :

“What makes all doctrines plain and clear ?  
A hundred Mexicans a year.”

It was not long ago that a man applied to the Session of our First Church in Peking for baptism and admission to the Church. He was examined by the Session, and seemed to them to be prepared for the step. On the day on which he was to be baptized he questioned one of the church members as to how much money he was to receive for being baptized, and how much more when his children were baptized ! It is no uncommon thing for a native Christian to be asked by an outsider how much the foreigners pay him to attend services and to unite with the Church ; but that such a question should come from a man who had long attended Church and studied Christian doctrine, shows how strong a hold mercenary motives have on the minds of the Chinese. When we consider their training, and realize that all the religion they have previously had holds out to them chiefly the hope of temporal gain, leading them to think only of that, this danger is easy to understand, but it should be none the less an important consideration in all our efforts to save them in the fullest and highest sense. I doubt if there is a mission station anywhere in China in which there has not been one or more cases of men who seemed very earnest at first, but when they found that there was no hope of lucrative employment, went back to the idols they had professed to abhor. All the members of the mission know of our station at Cheng-chia-chwang, where, ten years ago, everything seemed at the height of prosperity. While the work of building at mission expense was going on, with plenty of present employment and hope of more, there seemed to be a prospect that the whole village would embrace Christianity ; but at least one-half of the ten Church members went back to their idols, when the hope of pecuniary gains was gone, and the others have been so lukewarm, and so indifferent as to the setting of a Christian example, that it seems impossible to awaken the slightest interest among the other people of the place. Although in part undoubtedly due to the limited instruction received before the establishment of the Church, this sad state of affairs can also, in no small degree, be traced to the mercenary spirit induced by the free use of foreign funds among a naturally mercenary people.

The second danger is so involved with the first, that it has already been introduced, namely, the great difficulty of distinguishing between the true and false professors of Christianity. When we see

how many of those who have promised most, have proved utterly worthless, giving up their Christian name, and even becoming open enemies of the Church of Christ when they ceased to be employed in a lucrative capacity, we feel almost as if the natives ought never again to see a foreign dollar. While we feel absolutely assured of the sincerity and consecration of some of our workers, yet every now and then we are overwhelmed by the evidence of the insincerity of certain ones, and are led to distrust almost everyone. Some time ago I was both amused and pained by an illustration of the Chinese lack of shame in this matter of foreign support. An old woman who was serving us as nurse wished to borrow two or three strings of cash, and when asked if her wages were not sufficient she said that she must help one of her sons who had so many children that he could not make both ends meet. Knowing something of the indolence of this son, I remarked that a man who was so poor had no business to have so many children. She replied: "O don't say that! Their straitened circumstances are only for a time. As soon as the children are old enough, they will come to the Mission school, and then the Mission will support them!" That woman has been associated with foreigners for over twenty years, yet she seemed to think that the schools were here for the express purpose of providing support for the children of Church members who are too lazy to care for their own families. Even in cases where no mercenary spirit can be found in the helper, the fact that he receives foreign pay leads the natives generally either to envy, or to a contempt for him and for the Church to which he belongs, while foreign community people and "globe-trotters" find considerable foundation for their jeers about "rice Christians."

Is it not true also that this system of foreign pay for native work has a reflex injurious influence on the missionary? Instead of being a spiritual teacher and saver of men's souls, he becomes a mere paymaster. Of course, this is, to a certain extent, unavoidable; but is it not sadly and somewhat unnecessarily true that most of the native helpers come more frequently, more regularly, to the missionary for their salaries, than for spiritual instruction and help? The chasm that too often separates the Chinese from the foreigner is not altogether the difference of race, not altogether the difference in manner of life, but largely, as it seems to me, a natural irritation of the Chinese resulting from the constant necessity for coming to a foreigner for pay for Chinese work altogether managed and directed by the foreigner, with, sometimes at least, too little regard for the opinion of the Chinese. He feels that he is the servant of the foreigner, not of the Church or of Christ. The missionary, realizing this gulf of separation, becomes disheartened



by the apparent helplessness of all efforts to fill it up. He is thus hindered in his own work, while the native, feeling that he is dependent upon the foreigner for his position and living, is in danger of becoming servile, and, consequently, less of a man. He is not to consider himself, for a moment, as the equal of the foreigner; he is his servant, and the Chinese idea of a servant is lower than ours. He is, for the greatest part of the time, out of the foreigner's sight, and no one is likely to report him, if he is not as faithful and energetic as he might be. He feels independent of the native Church which he serves, and is apt, therefore, to be proud and autocratic in his dealings with those to whom he does not expect to have to render an account.

Again, this system is an injury to the station from which the helper is taken,—for he is not, as a rule, employed in his native place. If he is superior to the rest of the Church members there, he is, consequently, peculiarly fitted to be a leader in the work in that place and the neighboring country. He knows all the people intimately, and, if he is wise, knows what each one needs. He is familiar with their customs and their patois. It is, moreover, not as true in China as it is in some countries, that the prophet is without honor in his own country and among his own kindred, for here the literary graduate and the better informed man is the local celebrity, with more honor in his own village than he will gain anywhere else. If this superior man in the Church leaves his native place, the work there will suffer. Should it be the case that his former reputation in his own home was not good, it is all the more important that he should there give evidence of the power of the Spirit to transform the life rather than to go elsewhere to be talked about by his former neighbors as the man who is keeping straight because he wants to “ch’i chiao hui.”

But aside from the injury to the man and to the place from which he is taken, two great injuries are inflicted upon the people to whom he is sent to minister. In the first place, this system almost altogether stops voluntary work on the part of the Church members. They think to themselves: “This man has been sent here to preach the Gospel to us and to the region round about. He receives a good living for his work, and he should do it.” We may say that this is a very wrong way to look at the matter; it is, nevertheless, the way in which human nature, Chinese or foreign, is altogether too apt to look at it and to act. It is enough so where the pastor is paid by the people, but when paid from outside, it is much more so, because the natives feel that he has been appointed over them by those upon whom the whole responsibility rests. If they do anything, they think they ought to have pay for

every bucket of water and every hour of teaching. At Cheng-chia-chwang the more faithful of the two elders started a small school for girls, in which he taught two grandchildren and another relative as the only scholars. He thought that the Mission ought to pay him for this work. In the second place, the system does not encourage the natives in that crowning Christian virtue, systematic and proportionate giving (I say crowning because it is the fruit of that greatest Christian grace, love for all men). We are in danger of cultivating here that which we deplore in the home lands, that spirit of covetousness which is idolatry, which hugs to itself all that it can obtain and shrugs its shoulders at the idea that "it is more blessed to give than to receive." After the Chinese are led to Christ, there is no more important lesson for them to learn than that "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty." You will, probably, all agree with me that there are few Churches in the home lands more poverty-stricken than the endowed Churches, those that were built by some one person, and are now supported by some legacy. There are, doubtless, exceptions, but as a rule their members have little feeling of responsibility for the Kingdom of God. They are content to sit in the luxurious pews provided for them, and listen to the preacher and choir for whom they have never paid a cent. The less they have to do for their own Church, the less they think about the needs of a lost world. Now, are *we* not practically endowing the Churches of China, when we provide preacher and Church, and often simply take it for granted that the Chinese themselves can do neither? Is it any great wonder that there is not a more general zeal among our converts for the evangelization of their own country. They are encouraged by the, to them, vast sums they see freely expended, to think that the foreigners are ready, as well as able, to do it all, and to pay them well for their little part. It does not give the spirit of love half a chance to work out into the lives of Christians.

Let me state one more danger, closely connected with these: this system does not lay the foundation for a *permanent* work. What would become of the Churches in and around Peking, if it should be necessary, some day, for every foreigner to leave the country? Though not probable, this is a possible contingency. Are we prepared for it? If all foreign support were withdrawn from the work here, would it go on and propagate itself vigorously? In my inexperience I believe that no small number of our Churches would disappear entirely, that the majority of them would dwindle, and that the few which would continue to flourish would be almost exclusively those Churches in which the spirit of self-support and



self-propagation has been most cultivated. Many of the foreign-paid preachers would give up the work of preaching, and there would be few volunteers to fill their places. I do not believe that this is a pessimistic view of the case; I believe it is true; but I also believe that it need not long continue to be true.

In view of these and other considerations which may suggest themselves to any of you, I think there will be no difference of opinion among us as to the desirability of so changing the old system as to do away, so far as possible, with these evils. Being the natural outcome in large degree of the foreign-pay system, the natural remedy lies in the direction of securing the largest possible measure of self-support for the work. That this is the Scriptural method of mission work, is well demonstrated in Dr. Nevius' little book. Aside from the instruction of Paul that every man should abide in the same calling in which he was called,—which is obviously limited to a disapproval of sudden and inconsiderate changes,—we have the example of Paul and other early leaders in organizing Churches and appointing elders over them, instead of at once sending some one from outside to settle there as pastor. It was many years before most of these Churches had settled pastors, and meanwhile they not only were independent of the foreign Churches in financial matters, but even sent liberal contributions to relieve the distress of the Churches which had sent the Gospel to them. With reference to the bishop or pastor it is urged that he be not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Even of the deacons it is said that they should be proved. The early Church example certainly gives no sanction to "laying hands suddenly" on any man, as is too often done where every new village seems to demand the services of a paid pastor.

But the stock argument against the plan of self-support is not that it is unscriptural, but that the people are too poor to make it practicable. The people and the missionaries in each province of China seem to think that their own province is poorer than any other, and the people of each heathen country think that no other can compare with theirs for depth of poverty. Yet the strange thing about it is that, when a missionary makes up his mind that he is going to secure just as large a measure of self-support as possible, it is the universal testimony that the results have surpassed all expectation, and have delighted the natives as well as the missionary. Certainly such has been the case here. In consequence of the meeting held here a year ago in the First Church, the weekly contributions jumped from an average of six tiao of large cash to an average of about twenty-six tiao, which has since been maintained. The Second Church, besides paying current expenses,

is able to support an evangelist in the country. Last year, greatly to their own astonishment and delight, the Church members in the neighborhood of Ling-shang found themselves able to pay half the expense of their annual class of enquirers, while this past year they met the whole expense without difficulty. The same testimony comes from all parts of China and other mission lands. The natives are able to understand the reasonableness and the present and ultimate advantages of the plan, and they are not only more willing, but better able to respond to instruction and exhortation in this direction than many have supposed. I have found personally that they will admit two things: first, that if they very much want to *buy* any particular thing, or to *enjoy* any particular pleasure, even the very poor among them can find the means; and second, that the money formerly spent on incense, paper for burning, heathen rites, and trips to great temples, would be more than sufficient to support a pastor in a village where there are ten or more believing families; and that if wine and tobacco money were added to this, they would have something to give to missions. When you get a Chinaman to acknowledge these facts, and then quote to him: "Where your treasure is, there will your heart be also," with its converse: Where your heart is, there will your treasure be also, he has made a fair beginning toward understanding his responsibility in the Kingdom of God. The adherents of other religious societies, the Buddhists and Mohammedans, can support both worship and work, and *do* so, however poor they may be. Shall the believers in the one true religion do less than they? No man in this world is too poor to worship and serve the true God. It is not strange that comparatively little has been accomplished in this direction, for I have heard some of our helpers, under the impression received from the foreign-pay system, holding out as inducement to a man to become a Christian, or even preaching to a crowd of heathen the good news that in the Christian Church you do not have to spend any money!

The work in Shantung is our nearest, and, perhaps, best example of the practical success of self-support in China. The work was begun in that province largely on that basis, and while there have been differences of plan and operation, yet there is essential agreement among the American Presbyterians and Baptists, and the English Baptists, the principal Societies in the field, in insisting, from the first, on a gradually increasing measure of self-support. There has been no reaction from the *great principle* of Dr. Nevins' plan. There are now scores of self-supporting Churches scattered over that province, which, in stability and evangelistic zeal, far surpass anything in this province, except



where the same principle is in operation. We recently received a visit from three Shantung Presbyterian pastors, none of whom receive a cent of foreign pay. They reported the vigorous activity of their Churches and said that even the boarding and day-schools are, in no small degree, self-supporting. I asked them as to the financial condition of the people, and they declared themselves unable to see any material difference in that respect between Shantung and Chili . . . Rev. David Murray, of Yen-shan, in this province, told me that they had secured a large measure of self-support in that field, and narrated a somewhat amusing incident to illustrate the possibilities. He said that the appropriations for school work having been reduced, he told the Church members in a certain village that their school would have to be closed for lack of funds. They said that that would never do; and being told that it would *have* to do, unless they could provide the necessary funds themselves for the next two or three months, declaring emphatically their inability to do that, they went away, but returned in a day or two, announcing that they had decided to support the school for *three* months, which they actually did. An American Board missionary from Shan-hsi reports a similar case, except that the natives undertook the *permanent* support of the school rather than have it closed . . . The Chi-chon work of the London Mission in the south of this province, and the P'ang-chwang and Lin-ch'ing-chon work of the American Board, just over the borders of the province, are largely self-supporting. A beginning has also been made in our boys' boarding-school here, and is to be made this year in the girls' school. Our Pao-ting-fu brethren can report progress there. In the Lin-goon district in Central China three years ago there were only eighteen Church members; there are now forty-nine. Not a cent of foreign money is spent, and the native Christians support three evangelists to work in other places. Under a foreign paid pastor there was little growth, but when they undertook for themselves their numbers doubled within a year. Although some of the districts about Amoy are among the poorest in China, yet most of the Churches in that region are self-supporting, and natives and foreigners rejoice together over the change which first came about through reduced appropriations. Every native Church of the Dutch Reformed Mission in China is self-supporting.

In our little neighbor Korea, poor as poor can be, our Presbyterian Mission has made it a rule to contribute only a small part of the sum necessary for the building of chapels and to settle no pastor until the native Church is ready to support him. In one station, within two years, they have built eleven Churches, paid for almost entirely by native contributions.

One of the most wonderful records is that of the Karens of Burmah. When Adouiram Judson first established his work there he had no thought of self-support as a possibility. The result is that his *first convert* and *first Church* are still supported by foreign funds, while about them, on every side, are strong, self-sustaining Churches, among people no better able to give and to work than their neighbors. No one owns his own laud; the Christians have often been persecuted and oppressed to an extreme degree, yet out of 91 Churches in the region worked by the Rev. Elisha Abbott there is not one which is not self-supporting. When Mr. Abbott went to Burmah, said a speaker at the Secretaries' Conference, "he had the burning conviction that, for the propagation of the Gospel, there must be spiritual, self-governing, self-supporting Churches; and that it was his office to secure them without delay. Heathen countries must be evangelized through a native ministry. That ministry must be educated by foreign aid; but these ministers, when educated, must not become the hired men of the missionary. After we have given to a country or a people an educated ministry, teachers, the Bible and a literature, the rest must be self-sustaining. Karens must sustain Karens, Churches must sustain themselves, must begin, must learn and believe and feel that this is a law of Christ's Kingdom. This missionaries must teach, if we would have the native ministry and people believe it and begin to act upon the principle." "One thing is clear to my mind," he said, "Karen Churches will feel no obligation to support their pastors, and will not do it cordially, so long as those pastors have access to the Mission treasury. They will not labor and give their money to those who are supported by 'state patronage.' All that you and I can say and do will not alter the case, so long as they know we are giving their pastors money." He lived his convictions, and the result is much of the wonderful success of mission work among the Karens of Burmah. Mr. Cronkhite, of Bassein, Burmah, writes recently: "I have nothing whatever in the way of a pay-roll of pastors or school-teachers, all things being managed by themselves. Even the evangelists among the heathen are paid through the native committee from a fund made up in equal parts of American and native contributions."

At a certain place in India, twenty-four converts were gathered together, the fruits of the work of a native inn-keeper, converted only two years before. In another place, one native has converts in eighty different centres, and has under him twenty-four catechists almost entirely supported by the native Church. In another place, where the average earnings of the husband of a family are \$1.50 per month, enough is contributed to pay the rents of meeting and



school-rooms and pastors' houses. In the Arcot Mission self-support is the almost invariable rule.

In Ceylon on average wages of eight cents per day, it is the general custom among Church members to set aside at least one-tenth for the Lord. The housewife each morning takes out so many handfuls of rice for her husband, so many for herself and so many for the children, then from this amount withdraws one or more handfuls, which she deposits in "the Lord's box" to be collected by one of the Church officers from time to time and sold. The result of the native effort is that in that great island 96 % of the school work and 90 % of the Church work are supported by contributions on the field, and the self-denying Christians are the most prosperous people on the island.

In New Guinea there are many self-supporting Churches. This was not brought about suddenly, but it has proved a great blessing. It is said that one pastor had to tell his people that he did not go up to heaven every Monday morning and drop down again Saturday night, but was there all the week and had to eat. The appeal was effective.

In Greece the native Protestant Church was unexpectedly deprived of missionaries and foreign money. The three ordained ministers decided to continue the work, if possible, and proposed to the Christians that they should contribute each a tenth of his income. This was done, and the work was more prosperous than ever before, for each Church member had a deeper sense of his personal responsibility.

These illustrations should suffice to show, first, that a measure of self-support is possible anywhere; and second, that with not so narrow limitations as has sometimes been supposed, that measure of self-support will be determined by the enthusiastic yet judicious pressing of the matter upon the hearts and conscience of the native Church by the individual missionary and the mission which he serves. In only a few of these cases has the change in an old field been accomplished by a sudden revolution in methods of administration; but I have yet to hear of a case where a *thorough* and *persistent* effort in this direction has proved a failure and met with no response on the part of the native Church. When they come to understand its advantages to them and to the cause of Christ, the natives themselves often become enthusiastic in assisting its operation. We can have no manner of hope that the Churches which have been "carried on flowery beds of ease," will of themselves abandon those beds and *do* something. If there is a consensus of opinion on any one point among those who have written to the home Boards about this matter, I think it is with regard to the necessity

for this change originating in the missions and missionaries, or for the sake of uniformity of action in the Boards themselves. As the action of the Boards thus far is only that of earnest counsel, we must do what we can as a mission, and I will therefore make five general suggestions, to be followed by more specific resolutions as to methods to be adopted.

The first suggestion is the immediate commencing of a gradual cutting off of foreign support in the old fields and the old work. A sudden movement would entail great hardship, as well as arouse hard feelings, but a gradual cutting off in all directions, or if not in all, at least in the support of settled pastors would, I believe, accomplish the result with benefit rather than injury to the work. This plan was successfully tried by the London Mission in Amoy, with results already noted, and by the Church Missionary Society elsewhere. These Missions have blessed the day in which the change was made necessary by the cutting off of appropriations. When the people found out that the responsibility was gradually but surely to rest upon them, they saw the reasonableness of it and girded themselves like men.

The second suggestion is that we refrain from introducing the foreign-pay system in all new fields opened. As it will, in all probability, be impossible for the native Churches to support a pastor from the start, the Christians being few and poor, I believe the ideal plan, not merely for Shantung, but also for Chili, is that outlined in Dr. Nevius' "Methods of Mission Work." Out of fourteen paid helpers, whom Dr. Nevius used at different times, ten have been either excommunicated, or dismissed for grave faults. Compared with this the record of the unpaid helpers has been vastly superior. In our own Peking Mission only one of the five young men whom we have educated for the ministry, is now preaching, and one of these two has had a very unsatisfactory record of life and service.

The third suggestion is the granting of more independence of government to those native Churches which will provide the support of a settled pastor. If they are to support a pastor, they should be allowed to choose and call him. Some one has said that "self-maintenance, self-direction and self-extension should go together." If the Church in China is ever to become a Chinese Church, it will be only as these three things are made prominent in our policy and in our practice. More *trust* in the Chinese Christians will develop in them more *trustworthiness*; more *putting* of responsibility upon them will give them a clearer *realization* of their responsibility and a stronger *determination to bear it* in a worthy manner.



The fourth suggestion is the preaching and teaching and practice of systematic and proportionate giving. While it may not be wise to lay down an absolute rule that the *tenth* should be given, and while it is certainly not wise to *compel* Church members to give a fixed proportion of their income, willing or unwilling, yet it would seem to be wise to set before them the great advantages of *system* in the matter and to impress upon them the two thoughts that the tenth was required of the Jews in addition to free-will offerings, and that the worship of their useless idols formerly cost the Chinese more than they are now urged to give in the loving service of the Savior, to whom they owe all that they have and are. What a glorious thing it would be if the Chinese Church could learn FROM THE BEGINNING that no man is ever more than half saved himself until he has become the means of saving others! Their poverty is no reason for their not learning this truth, for it is too vital a truth to be left unlearned, and it is said by Paul of the Macedonian Churches that the "abundance of their joy and of their deep poverty abounded unto the riches of their liberality." And why was it? Simply because they had first given *themselves* to the Lord. As a help in the teaching of this lesson by all means let the missionary set aside a stated proportion of his own income, and let it be known that he does so. That he has already given his whole *life* to the work is no reason why he should rob himself of the privilege and blessing of self-denial than it is for a home pastor, or a consecrated Christian layman.

The fifth suggestion is the keeping and preserving and reporting to the contributors an account of the receipt and disposal of every cash contributed. It is needless to argue for the keeping of such account with anyone who has tried in vain to secure statistical information for reports where such accounts are not kept; and it is equally needless to argue for the reporting of contributions with any-one who knows the vast increase of interest resulting from the "special object" system of giving. Moreover, the Chinese are suspicious of one another, and will feel much more ready to contribute where a strict account is kept and systematically rendered.

There is another possible element in the solution of this problem (to say nothing of the medical work, for the treatment of which special provision was made), and that is in the direction of industrial education. As this is something which we have never tried, and are, perhaps, hardly ready to try, and as, if treated, it should be the subject of a special paper, I will not attempt to introduce it.

[A number of Resolutions were proposed by Mr. Fenn, which are held over, pending the action of the mission thereon.—ED. REC.]

## *Missions and Money.*

BY REV. J. N. B. SMITH, D.D.

A paper read before the Shanghai Missionary Association.

THE most difficult problem with which missionaries have to deal is the financial problem; not simply the question of self-support, but the whole question as to what is use and what is abuse of missionary funds. Most of us would be glad if we could dispense with the worry and drudgery of the financial details of mission work, a good share of which would be saved us if our native Churches and congregations were self-supporting. It would be interesting to know just what part the desire to escape this drudgery has had in influencing some missionaries to insist so strenuously upon self-support. It is evident that the apostles did not pay much attention to the financial question; and it does not appear that very many financial contributions were made by the early Christians to the cause of foreign missions. It is known that converts from heathenism sent their contributions to the poor saints at Jerusalem (Rom. xv. 25-27.) Some have supposed that the poverty of the saints at Jerusalem was due to the communism mentioned in Acts iv. 34 and 35. But another and possibly a better explanation of their poverty is suggested by Acts viii. 3 and 4. The persecution must have impoverished the Church of men as well as money. It is doubtless true that those who were able to escape took as much as they could of their possessions, while if any of those who were left behind had possessions of any value, they were obliged to give them up to their persecutors. Briefly the saints at Jerusalem were poor, because having given up their all for Christ's sake, they gave themselves to the work of foreign missions to such an extent that only those who were too poor or feeble to go were left behind to suffer for Christ and pray for His missionaries.

But though the apostles were not supported by a missionary organization in Jerusalem or Judea, they were supported on their missionary tours, either by private funds or contributions from the Churches which had been organized.

First notice the radical difference between Christ's orders when He first commissioned His apostles and sent them to preach to the Israelites (Matt. x. 5 and 6) and His instructions to the same men just before He sent them to "disciple all nations" (Luke xxii. 36.) In the first case they were to take nothing with them, in the latter,



everything. For the commandment given to sell their garments to buy swords, would authorize them to sell their possessions in order to fill their purses. In the first case they were to look, under God, for support to the people among whom they were to labor, in the latter they were to look to those whom they left behind for their support.

The Apostle Paul probably supported himself at least in part by tent-making (see Acts xvii. 3, xx. 34, I Cor. iv. 12, I Thess. ii. 9 and II Thess. iii. 8), but this was not the custom of the apostles and it seems to have been used by his enemies as an evidence that he was not an apostle in the same sense as the disciples of the Lord (I Cor. ix. 6). In all his references to it the apostle speaks of his manual labours as of grace, not of necessity. In fact the main object of the ninth chapter of First Corinthians is to show that he and the other apostles and preachers of the Gospel should be supported by the Churches to whom they minister; and that it was the duty of the people to provide for the temporal wants of their pastors. At the same time he lays down another principle equally as broad in its application and equally true, which though seemingly antagonistic is nevertheless in perfect harmony with the first, and that is that it is a privilege and a duty to give the Gospel to others free of charge. He says: "If against my will a dispensation of the Gospel is committed unto me, what is my reward then? Verily that when I preach the Gospel I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel" (I Cor. ix. 17-18). He tells the Thessalonians that he labored among them to give them an example of Christian diligence and industry (II Th. iii. 7-12).

When Paul began his labors in Corinth there was no Christian Church; and it was necessary for him to labor with his own hands until he had secured a sufficient following who would be willing to support him. It seems, however, that the Corinthian Church was a long time in reaching self-support; and in his second letter to them the apostle shows that he was in part supported by other Churches (II Cor. xi. 7-9) and asks them to forgive him for depriving them of the privilege of supporting their minister (II Cor. xii. 13). It is evident from 2 Cor. viii. 1-7 that the Corinthians were weak in the grace of giving; and we might have learned from these things the danger that lies in our efforts to give the Gospel to the heathen without money and without price. So far as the heathen are concerned it is the only way that they are willing to take the Gospel. The danger is that the faithful preaching of a free Gospel will result in the conversion of the heathen, and the moment that that occurs, and the man (or woman) becomes a Christian a complete change of diet is absolutely necessary. The heathen lives

the moment he *receives* the Gospel ; the Christian lives only as he *gives* it ; and whoever undertakes to minister to a Christian Church or community, free of cost to them, injures and arrests their development.

Just as it is the duty of every unconverted person to receive the Gospel freely it is the duty of every converted person to give the Gospel to all men. "Freely ye have received, freely give ;" that is so far as unregenerate heathen are concerned. Much has been said and more written about the necessity and wisdom of following apostolic methods ; but that is just what we have been doing, treating the Chinese Christians just as Paul treated the Corinthians ; and it is about time that we followed his example and begged their forgiveness for the wrong we have done them.

The apostles were not burdened with money (Acts iii. 6), so we need not expect much light on the money side of missions from them ; rather let us learn from them that the thing of least importance in mission work is money. The success of a Bank does not depend on the amount of money it has locked up in its vaults, but upon the amount which it can keep in circulation, as well as the rapidity with which it keeps it moving. Money is of no use whatever except as a medium of exchange. This is equally true, whether the money itself is in circulation or whether it is used as a reserve to float more valuable securities.

Money cannot feed the hungry, though it may buy food ; neither can it heal the sick, though it may procure the services of a good physician. If money cannot feed or heal men physically much less can it do it spiritually. There are many men in Klondyke to-day who would not sell their store of food for all the money in the country. Many a millionaire cannot purchase bodily health and comfort with all his wealth ; but yet food products and physician's services can be bought for money under ordinary circumstances.

There are things, however, which no money can repay and which the wealth of the world cannot buy. Love can neither be bought nor sold ; and without love we can never hope to win a single soul to Christ.

The great mistake that has been made is that men have expected their money to do the work which they should do themselves. Too much money is given to get rid of the appeals of conscience, the object being to get the thought of the claims of the heathen out of mind ; such grudging prayless doles are not gifts, and nothing but God's mercy can prevent them from doing more harm than good.

Under the Mosaic law it was permitted a man to sell the first born of his flocks or herds and bind the money so received into his bag, and then when he got to Jerusalem he could exchange the



money for an animal of the same kind to offer instead of the one he had sold in his distant home.

The same principle of substitution would permit the man who was too sick to go himself to send his offering by another. He might have been represented by a proxy if it had not been that *every* man must go, none were exempt, and so there was no one left to go in his place. The same thing is true of the paramount duty of the children of God in these days. We may purchase a substitute for our offering, and by means of money we may help the work of preaching the Gospel in all parts of the earth. In our individual duty, however, we cannot do this. It is our duty to go into all the world and make disciples of all nations. This evidently means a distribution of forces; and a man (or woman) may do more for this work in America or England than he would do in Africa or China. The distribution of labour is in full accord with this message, and it is perfectly legitimate for one man to say to his brother: here I find my duty in my native land, where I can not only do my duty to the Master, but can also make money enough to support myself and another worker; you are called to China now; let me have an interest in the work, and I'll pay you for it and pray for it besides. This money is what the man who goes to China needs, in order that he may be able to give the Gospel to the heathen Chinaman without charge. The same principle may be applied through the whole range of Christian work. It is not to be used to buy exemption from duty, but as a medium by which Christians are to exchange work and rewards.

Money to be valuable as a medium of exchange must bear the stamp which proves it to be lawful, of standard weight and purity, and unless mission money is stamped by the Master as the product of personal consecration, purified by prayer, it is valueless as a medium of exchange in mission work.

What missions need to-day is not money, but men. We need first of all that men should give themselves to the work in the place where *God* calls them, then let them pray for us. If they will give their persons and their prayers, their purses will surely follow.

What uses are to be made of money in missions?

What use did Christ and His apostles make of it?

From Luke viii. 3 and John xii. 4-8 we learn that Christ and His disciples were, in part at least, supported by contributions from their followers, and that they also gave to the poor. The references to Paul already given go to show that the apostles and preachers were supported by the Churches, and we also learn that contributions were taken for support of the poor.

We have then three classes, whom it is the duty of the Church to provide for:—

1. Preachers of the Gospel.
2. Students for the ministry.
3. The poor.

Under this last head we may include the providing for the physical, mental and spiritual wants of those who cannot provide for themselves.

These duties do not supersede the great duty of preaching the Gospel to the unconverted. In fact the people are paid for supporting the preachers, because by so doing they are directly or indirectly sharing in the rewards that come to them as preachers of the Gospel. So to a less extent are they rewarded in the case of the second class named. In the latter the reward is the blessedness of giving.

Who shall support the preachers? The answer is, the members of the congregations to which they minister; and there is no doubt that any Church will suffer for every sermon or pastoral visit for which it does not pay its pastor; and when missionaries undertake to support a pastor for a congregation, they make a mistake, as experience has shown. If the people cannot support a pastor in full, let them share that duty and privilege with other Churches, or let them pay for a certain part of the minister's time, and let the mission pay for the remainder, which should be devoted to strictly evangelistic work under direction of the mission.

The same principle will apply to all other cases. Parents should not only support, but educate their own children to the best of their ability. Then, seeing that we all belong to the same household of faith, it is the duty of the Church to see that all its children are properly educated; but they are under no obligation to educate the children of heathen. So far as the heathen are concerned the *only* duty the Church owes to them is to give them the Gospel, but as we are instructed to "compel them to come in," we are authorized to use any bait that will entice them into the Gospel net; only we must ever bear in mind that what the unconverted first need is not education, or bodily healing, or any of the material benefits of Christian civilization, but the Gospel.

It is the duty of each Christian to provide for his own house (I Tim. v. 8), and so it is the duty of each Church to provide for its own wants, both pastors and teachers, as well as to support its poor.

So too it is the duty of the whole Church to provide for its feebleness congregations; but nothing should be given to assist any who are not worthy, or who do not directly or indirectly pay in service as evangelizing agencies for the assistance they receive.



There can be no general rule, but each case must be decided on its individual merits.

Any use of money to get rid of personal responsibility, or to pay for services which should be rendered freely, or to support or provide for the unworthy, is bound to work harm in any mission. Let money be kept in its proper place as a medium of exchange, and then, and not till then, will missions and money harmonize.

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### *The Preparation of a Native Ministry in North China.*

BY REV. D. Z. SHEFFIELD, D.D.

THE North China College is a Christian training school. It is purposely run on narrow lines and for definite ends. Our primary object is to supply the ever-growing needs of our mission for native Christian workers. We are also glad to help other missions to such workers. In Christian lands the cry is constant for men and money to give the Gospel to the heathen world, but on the mission field it is my decided conviction that there is a greater need of trained native Christian workers than of missionaries—more missionaries. Missionaries must not only make Christian converts; they must finally produce a self-sustaining and self-propagating native Church, and this must mean a company of trained Christian leaders, wise and faithful, to go before the Church, teaching the truths of Christianity and illustrating them in their lives.

A few days since I received a letter from a missionary in Manchuria, urging his need of a trained Christian man to take charge of a school and to set before the native Church an example of intelligent, devoted Christian living. I was compelled to answer that while we have such men in employ, it was not possible to dislodge such a man. Much as we are now suffering for lack of means to carry forward our work, such native workers of tried worthiness are just the last men to lose hold of. We will divide our last dollar with them rather than let them go from us, as when once gone others know their value as well as ourselves, and we cannot call them back when we find that we have a few more dollars in our pockets! We receive every year not a few just such requests as the above, and would receive many more if we could even occasionally respond to the requests. We have to answer such requests by saying that if you will furnish the right material we will help you to secure such men in the course of eight or ten years.

When I first came to China, twenty-eight years ago, there were two native helpers at this mission station who were preaching in the

street chapel, and when my ears began to open to understand what they were saying I found they were preaching a sort of Gospel of morality, urging upon the people that Christianity taught the same kind of goodness as Confucianism, Buddhism, Mohammedanism, Catholicism, all tending in the same direction to make men good. They told indeed the story of Christ, and taught that men ought to repent and look to God for forgiveness, but they were men who had only accepted Christianity, but were not instructed in it. Their education had been in Confucianism, and their thoughts ran on Confucian rather than on Christian lines. Almost my first work as a missionary was to take these two men and study with them for six months in the book of Romans, when they had much more to say in their preaching that was definitely Christian.

Our mission college grew from a small seed until it is now a thrifty tree, and has produced many excellent fruits. We have now fairly entered upon the second stage in mission work. The type of Confucio-Christian helpers is passing away, and a younger, more vigorous company of men are taking their place, who know the truths of Christianity and love them as cordially as do the missionaries themselves. We have not a few men among our trained native preachers who have studied in this college who are exceedingly interesting preachers. They are like Moody in the simple evangelistic directness of their teaching. They have not been very carefully instructed in Darwinian evolution, in Spencerian ethics, in the brotherhood of all religions, but they are walking Bible concordances, and know thoroughly well the ethics and the theology of Christ.

This college contains only professing Christian students. They are selected at the various stations from among other Christian students, and are first placed in the academic department of the college. After four years of study, if they make a good record in study and in deportment as young Christians, they are taken into the college for a further course of four years. Completing the college course they have three years of study in the theological school before going out to become teachers of their countrymen. We give these young men a good training in their own language and classical literature, about the equivalent of Latin and Greek in a Western college. They must know Confucianism to work among Confucianists. We find no tendency among students as a rule to make too much of their Confucian culture. I often have to warn them against the danger of looking too lightly upon the old teachings, to which they no longer trust as regulative in their lives. They must make Christianity supreme, but they must not slight the moral and religious ideas among their people, as it is exactly in

these ideas that they are to plant the higher truths of Christian ethics and theology, rather, of Christian faith and living.

These students are also pretty well trained in Western history, mathematics, geography, physics, astronomy, chemistry, the outlines of biology, physiology, zoölogy, etc. I magnify the importance of natural theology in our instruction as a help to revealed theology, and all the above studies are only departments in natural theology. We teach the students to see God in nature, and help them to become preachers to their countrymen of the living God who gives proof of Himself in the heavens and the earth, in our capacities, our thoughts, our hopes, and our fears. Confucianism has blinded men's thoughts to the presence of God in nature, teaching that nature moves of itself, without thought or purpose; that it is not a personality, but deserves to be worshipped as a personality for all it has accomplished by its blind evolution!

But our best strength is given to Christian teaching. Our students learn to read their own language by memorizing portions of the Bible. Regular classes in Bible study run through the entire academic and collegiate course. The school has experienced several religious revivals, bringing the students to a deeper religious experience. Many of them are careful and prayerful Bible students, and are active in religious work. They have each year during the warm season a vacation of about four months when they return to their homes and engage in Christian work as they have opportunity. We have a vigorous and active Young Men's Christian Association, the first founded in China, which is doing an excellent work for the students and for the people in the villages round about. We believe we are succeeding in producing Christian workers of the right type, and shall appreciate help in this work from our friends in America.—*The Missionary Herald*.

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### *Self-Support in the Japan M. E. Conference.*

BY REV. DAVID S. SPENCER.

**N**O important problem can be well understood by a view from one side only. Some persons write and speak as though no effort had here been made at self-support until within some four years. Others write as though the Japanese pastors were making no effort to attain self-support, practically declaring that they take no interest in the subject. All such representations are misleading. It is important that the Church shall get an adequate idea of the problem of self-support, for it is already one of the chief



problems in modern missionary enterprise. It is with the hope of helping to an understanding of this subject that these lines are written. A glance at

*The Records*

of the Mission show that as soon as converts in any numbers began to be made, rules were adopted with a view to encourage their systematic giving to the support of the Gospel. When a society was formed the members were expected to pay their own current expenses, the chapel rent, and if possible at least 10 sen each per month on salary of pastor. This high average has perhaps never been fully realized in any one Church from the start, for reasons which will appear; but a steady effort at self-support has been made from the beginning. The people have raised considerable sums toward the cost of their own Churches; sometimes the whole amount. By 1885 the Churches at Tsukiji and Kanda, Tokyo, at Yokohama and Hakodate, had progressed well toward local financial independence, and progress in this particular marked our entire work until the effects of the social and religious reaction, commencing in 1888, began to be felt. The then high water mark in giving, judged by the amount contributed per member for all purposes,—the only proper basis of judgment,—was reached in 1890. From 1890 to 1894 there was a gradual falling off, and not till 1896 did we again reach the 1890 mark and pass it. At present there is a steady and encouraging increase in the native contributions. A study of the following three tables will throw light upon several questions:—

*I.—Benevolences and Local Support for Four Years.*

	1894.	1895.	1896.	1897.
1.—Building and Improving ...	\$3430.29	\$1501.33	\$4798.80	\$8840.00
2.—Current Expenses — ...	1896.29	1489.16	1916.86	2110.88
3.—Foreign Missions ...	206.72	191.88	192.16	224.79
4.—Church Extension — ...	59.75	81.32	93.92	171.16
5.—S. S. Expenses — ...	269.06	325.21	318.51	401.43
6.—Tract Society — ...	17.32	16.76	22.63	24.89
7.—Educational Society — ...	97.88	86.59	98.99	106.24
8.—American Bible Society — ...	13.22	33.90	20.12	18.50
9.—W. F. M. S. ... — ...	6.63	24.89	23.31	32.35
10.—Home Missions — ...	299.30	456.66	408.50	373.15
11.—Episcopal Fund ... — ...	28.17	40.98	36.87	40.58
12.—Conference Claimants ... — ...	17.59	17.75	25.31	28.82
13.—Pastor ... — ...	1191.49	2486.70	2641.53	3096.27
14.—Other Collections ... — ...	997.29	1787.23	1306.45	1101.37
15.—Rent ... — ...	...	304.84	647.32	585.29
16.—General Conference Expenses — ...	...	39.32	...	...
17.—On Church Debts ... — ...	...	...	895.24	688.00
18.—Native Presiding Elders ... — ...	...	...	...	6.30
Totals —	\$8500.98	\$8884.52	\$13446.52	\$17851.12

II.—*Contributions per Member since Organization of Conference.*

Year.	Members.	Probationers.	Total Native Contributions.	Amount Per Full Member.	Probationers included.	Amount Sal. Pastor.
1884	907	241	\$1378.43	\$1.52	\$1.20	...
1885	1296	352	1826.12	1.41	1.11	...
1886	1754	450	2940.99	1.68	1.33	...
1887	1970	524	3758.34	1.91	1.51	...
1888	2854	849	4736.43	1.66	1.28	...
1889	2961	860	6372.42	2.15	1.66	...
1890	2815	718	8064.48	2.86	2.28	...
1891	3061	644	8014.98	2.61	2.16	...
1892	3114	681	7061.51	2.27	1.86	...
1893	3193	841	7349.14	2.30	1.82	...
1894	3278	728	7217.82	2.20	1.80	\$1191.47
1895	3371	668	8884.52	2.64	2.20	2486.70
1896	3369	1018	13446.52	3.99	3.06	2641.53
1897	3524	1198	17851.12	5.06	3.78	3096.27

III.—*Contributions for Self-support on Leonard Plan.*

			1894.	1895.	1896.	1897.
1.—Current Expenses	—	...	\$1896.29	\$1489.16	\$1916.86	\$2110.88
2.—Home Missions	...	—	299.30	456.66	408.50	373.15
3.—Pastors' Salary	...	—	1191.49	2486.70	2641.53	3096.27
4.—Rents	...	—	...	304.84	647.32	585.29
5.—Amount per Member	...	—	1.03	1.40	1.66	1.75

The money of the above three tables is all in silver. Table III contains no money contributed by foreigners. None of them contain any Mission money, but occasional small contributions of foreigners cannot be eliminated from the first two.

The so-called "Leonard Plan" came into effect in 1894. Various other plans for promoting self-support had previously been tried without marked success, and both foreigners and natives welcomed the adoption of something new. Much was hoped for from the application of this "plan," but those hopes have not been realized. Self-support has made some advance, but it cannot be credited to the "plan," though reasons cannot be here given for its failure, for want of space. But the plan has aided, in a way, the satisfactory distribution of missionary money.

The statement has been officially made that the "Japanese preachers have practically no desire for self-support." This statement is too sweeping, as made is quite misleading, and does signal injustice to a band of as faithful men as ever made sacrifices for God's cause. Efforts at self-support are often disappointing, and some Japanese take no interest in the subject; but we shall gain nothing for our cause by statements of such sweeping denunciation of a whole class of noble men. Those in closer touch with the Japanese preachers would not be likely to make them. The writer can name Japanese preachers who have for years been making personal sacrifices; sometimes to

the extent of actual want, taking as little as possible from the Mission in order to encourage self-support. Presiding elders have shared their salaries with their preachers to keep the latter from having to throw up their noble work entirely because of lack of support. If it be said that this extra aid should come from the people to whom they preach, I grant that it should; and why it does not may be gathered from what follows. Both pastor and presiding elder desire to get all pastoral support from the people, but this is at times impracticable.

Let us now examine impartially some of the chief

### *Hindrances to Self-support in Japan*

as related to our own Church.

1. *Most of the Preachers are Samurai, Members of the old scholar-soldier class.*—With the *Samurai* it was practically a point of honor not to love money, not to have anything to do with it. Their station did not require them to have it. They despised money and the merchant class. To ask for money for one's self was especially humiliating. The dollar-worshipping American is slow to understand this *Samurai* characteristic. It stands strongly in the way of pastoral self-support in Japan. The people are quite satisfied to let the pastor be silent on the subject, and some of the pastors would face starvation rather than make an appeal for their own proper support. To say too much about salary, even in a home Church, generally marks a man in his Conference, but the social disfavor is far stronger here. Some of our best preachers have confessed to me their weakness in bringing up self-support, and when asked why they did not manifest in this the courage they show in other good things, have replied: "I cannot do it; I know I ought, but I have not the courage to plead for my own salary." Let those interested study self-support under Japanese presiding elders.

2. *The Poverty of the Christians.*—Christianity is making a great impression upon Japan, and the Christians already represent some of the best blood and brain of the empire. But up to the present they seldom come from the wealthy class. With very rare exceptions they live by their daily labor. They are not stingy, and will generally contribute readily according to their means to the support of the Gospel. But wages in Japan are very low, even in comparison with the cost of living, and these Christians cannot give money which they do not have. True, some Christians do not contribute at all; others do not give as much as they might; but one acquainted with the real condition of these Christian homes knows that no large advance in self-support can be made without a



corresponding increase of members. In general, Christians contribute in *the aggregate* as much as they can.

3. *Rise in the Cost of living*.—Official statistics show that the cost of living has increased 30 % in 18 months. Wages have risen, but not to correspond with the cost of existence. Strikes are common, and many things seem to indicate that we are on the verge of a social upheaval. Our preachers all through the Conference are in trouble. While preachers in other Churches are frequently reported as abandoning their work for want of support, the M. E. Church has not lost a man on that ground, and plenty of our men could any day get better salaries by leaving us. They are loyal to us because we are loyal to them, and labor with their Churches for their better support. But some of them have been compelled to go into debt to support their families, and it does not require a prophet to foretell that unless some relief can be found within the next twelve months, we shall be in a serious condition in Japan. We have not opened any really new work in three years, and the gain in self-support does not keep pace with the decrease in appropriations, so that unless relief of some sort comes we shall not be able to hold our old work.

4. *Our Laymen are ignored*.—This may be a criticism upon ourselves, but it has weight, and we have to meet it. The practical result of the present method of supplying pastors to Churches is that the bishop makes the appointments and the Conference fixes the salary attached to each appointment, while the Church pays presumably what it agrees to, the Mission guaranteeing what the Church cannot pay. It is true that the amount contributed monthly by a given Church has much to do with the grade of that Church on the schedule, and that in pioneer work the Mission or Conference must fix the salary of the evangelist, for he will get nothing from the heathen. But it is according to the genius of **Methodism** that those who pay the preacher shall have some voice in saying what the *amount* of that salary shall be. These inexperienced Christians might fix a salary too low, and the pastorate might need to be guarded by the Mission; but these laymen must be trusted, and these pastors must trust the Churches if self-support is ever to be realized.

5. *Our System of Foreign Episcopal Administration does not properly recognize existing Conditions*.—We have the best Church polity in the world, but it is not perfect. Our discipline was built especially to fit America, and he is a rare bishop who does not interpret all its provisions as equally binding upon Japan. The essentials of Methodism will fit any people; the details should be left to be worked out according to political, social, and racial sur-

roundings. Each bishop appears to come to Asia with some particular plans which he thinks should be worked out in Japan. Some reveal boldly their plans at the start, some do not. Naturally each administration is shaped to accomplish the plans preconceived, and "I wonder what pet plans he has?" is the guessing question just before the coming of each new bishop to the field, which heretofore has meant each year. Now these bishops are all good men, and we love them; but *this constant change of administration has a vital bearing upon self-support.* This is especially true in the formative period of the work. Churches struggling toward self-support ought to have the best pastors to help them to the goal, but fail of proper recognition, get discouraged, and it takes years to bring them up again. A continuous administration for four years would help the case very much.

However it may appear to outsiders, these hindrances are real, and have to be considered if one would understand the self-support problem. We have not accomplished what we ought in this line, and yet we bear

#### *Favorable Comparison*

with other denominations, as the following will show:—

Name.	No of Members.	Native Cont. for all Purposes.	Amt. annually per Member.
Presbyterians (Church of Christ) ...	10,538	\$16,160.19	\$1.54
Episcopalians (Sei Ko Kwai) ...	6,337	7,390.81	1.17
Congregationalists (Kumiai) ...	9,863	18,451.47	1.87
Baptists (of U. S. A.) ...	1,882	2,232.94	1.19
Methodist Episcopal ...	4,387	13,446.52	3.06
Greek Church ...	23,153	5,126.51	.22

If instead of the above the amount per member for self-support *only* (see Table III above) be placed opposite the Methodist name, we still stand \$1.75 per member, which even yet compares favorably with any other on the list.

Some other denominations have excelled us, according to the same statistics (1896), in the proportion of wholly self-supporting Churches, but at least a partial reason for that may be found:—

Name.	No. of Churches.	Wholly Self-support.	Ordained Preachers.	Unord. Preach. and Helpers.
Presbyterians ...	71	13	49	129
Episcopalians ...	60	1	25	140
Congregationalists ...	72	35	27	71
Baptists ...	25	4	5	42
Methodist Episcopal ...	74	3	85	50

These other Churches began their work in Japan from four to fourteen years before the Methodist Episcopal Church had a single representative on the field: The Congregational Church had given to it in its early years a whole class of educated men, who became

its leading pastors, heads of schools, etc. The column "Unordained Preachers and Helpers" is misleading, for all sorts of helpers may be included, as well as those who are pastors of Churches. But while the Presbyterians have 10,538 members in 71 Churches with 49 pastors, and the Congregationalists their 9,863 members in 72 Churches with 27 ministers, the M. E. Church has its 4,387 members in 74 Churches with 85 regular ministers to support. Their Churches are more commonly in the large towns, and they concentrate upon these points. We are also in the large towns, but we carry the Gospel to many smaller places as well, and, we believe, cause more people to hear the message. Methodism goes to the poor, organizes its Churches and supports its ministry among them. The showing may be against us financially in the start, but by this method we shall come out ahead in the end, just as we have done in America. While the Presbyterians *lost* 562, and the Congregationalists 1299 members in 1896, according to statistics, we *gained* in the same year 348 members. I believe the showing will be in our favor in 1897, and, thereafter right onward. And again, the contributions per member of the Congregational Church, were much better a few years ago than now, while we are gaining year by year in this respect, as shown in Table II. We have this year built several Churches without a dollar of Mission money, and the Christians are learning that such things *can* be done without Mission help. It must also be borne in mind just here that many Congregational Churches are without pastors. Our Churches would nearly all be financially independent did they not have one pastor each to support. This is a time for caution. An enthusiast who works blindly could destroy in a day what it has taken years to build up, "We ought not to go to the extreme of withholding too much, or on the other hand, of giving too much. It is a delicate question. Especially is this true of Japan." These are the words of a missionary secretary, and they are wise words.

We are not accomplishing as much as we ought in the line of self-support. How can this important movement be promoted in the Japan Conference?

*What are the Needs .*

to the advancement of this most worthy and very important object?

1. *A more Vigorous Application of the "Last Man" Principle.*—Every member and probationer must be brought to contribute regularly to the support of the local Church. This will not be secured without the active and constant co-operation of every presiding elder and missionary. It is small business, but the reform must begin at the bottom.



2. *A Concentration of the Church Finances on Local Self-support.*—The temper of pastors and people is such that they will give for other objects much more readily. Let the benevolences fall behind if need be for a time, and put all emphasis on local self-support.

3. *A well-devised Scheme for utilizing the Labor of our People toward Church Support.*—No scheme of self-support with this point omitted can be highly efficient in Japan.

4. *A closer Co-operation between the Home Office and Missionaries on the Field.*—There ought to be the clearest understanding between the two parties. The office cannot afford to act upon the advice of any one man, be he bishop, missionary, Japanese or foreigner. It is all very well to say we have a Conference, but no mission. The missionaries as a body ought to decide upon methods after the most careful and prayerful deliberations, but they will be powerless still to a large degree without the support of the home office in the enforcement of methods. This is a time requiring good judgment, steady nerve and faith in God and men. With these graces possessed a grand victory is ahead of us.

5. *Increased Numbers.*—As already indicated no large advance in self-support can be made until there are *more givers*. Hence

6. *The Supreme Need.*—A great revival of pure and undefiled religion in Japan. Flushed with military victory, intoxicated with their intellectual smartness, betimes going into well-nigh insane passion over what they call "national honor," hastening in the race for greatness and worldly glory and pleasure, overrun with all the isms about Christianity, Oh how much this people need Jesus Christ! Let us lay aside criticism and quibbling and hasten to show to this needy land JESUS!

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### *The Crisis in China, and how to meet it.*

[NOTE.—This is mainly the substance of an address delivered at the Secretaries' Association, in London, February 17th, 1897. As it was suggested that the speaker should lay the matter before the Committee of each Missionary Society, it is now printed for presentation to these Committees.]

I.—The Crisis in China: the collapse of its power before Japan.

1. The crisis has brought with it the possibility of the speedy conversion of the yellow race to Christianity. This would be one of the **most important** events in the history of the human race, for their civilisation is the highest non-Christian civilisation in the world, and their number exceeds that of the white race. For some centuries the rulers of China have had Christianity before them in some aspects of it. Now,

since the Treaties were made, and especially since the Japanese war, there has been a profound impression produced compelling reconsideration of their past attitude toward Christianity and Christian civilisation.

2. There are now four competitors for the yellow race;—

(1) The modern Materialists and Agnostics without God or religion. These are forming syndicates of scores of millions of pounds sterling to exploit China for their own benefit. Such prosperity never lasts long.

(2) The Romanists, with the Pope supreme instead of God and conscience, light and love. They (in China) are Romanist first, French or German second, and Christian last. They have a Weekly to propagate their views. They have a **million followers** led by Jesuits, who seek to destroy Protestantism. We have to choose between adopting a more rapid method of conversion (not therefore less real), and having to work among the Chinese after their conversion to Romanism.

(3) The Russians, with a mixture of modern materialism and with devout but dark and loveless mediæval Christianity, who seek national aggrandizement and Greek orthodoxy more than Christianity. Russia, besides its vast railway and banking schemes, has decided on a forward missionary movement.

(4) Reformed Christianity, which recognises the Divine wherever found, and seeks to bring the pure life, light, and love of God to the Chinese. Protestants have **200,000 followers**.

As the Chinese have been the foremost in the Far East from the beginning of history, it is likely that they will prove one of the greatest factors in the future history of the human race, therefore by the result of this competition with the future of the human race be greatly influenced. Let us, then, see to it that we at once commend the Gospel in all its purity and fulness to the consciences of these Chinese.

II.—The Methods of Protestant Mission Work. In the main these are four, and they are all indispensable.

1. *The Evangelistic*.—This method involves travelling far and wide to secure personal contact with as many Chinese as possible. But we have learnt by experience that it takes a very long time to reach many personally. We have also learnt that nine-tenths of the converts are brought in by the natives themselves. The missionary's work, then, comes to be chiefly inspiring, organising, superintending, teaching, etc., the com-

paratively few gathered around him, on the lines commanded by our Lord, and followed by His Apostles, of seeking first the worthy, and then sending these to evangelise their countrymen.

2. *The Educational*.—This method involves the opening of primary or day-schools, secondary or boarding-schools, and advanced or Theological Institutions. But the training of native pastors, evangelists, and teachers involves an immense expenditure of time, some pupils being from ten to fourteen years under training.

3. *The Medical*.—This is also a most important method, but it only deals with men when they are in an abnormal state. The normal state is that of health. Christianity must commend itself to men in that state also before prevailing generally.

4. *The Literary*.—It deals with all the classes that the other methods reach, and some that they do not reach. For influencing men at such a crisis as the present, the literary method has many great advantages. Its record in China is marvellous. Briefly, the history of this method is as follows:—The Religious Tract Society had been making increasing grants for Christian books and tracts there, but as the work in China grew the R. T. S. could not keep up with the increasing demands of the work, therefore, in 1887, the *Society for the Diffusion of Christian and General Knowledge among the Chinese* (known in Scotland as the *Christian Literature Society for China*) was founded by the Rev. Alex. Williamson, LL.D., of the United Presbyterian Mission of Scotland.

(1) This Society was necessary for several reasons.

(a) Because a few missionaries without books could not reach the four hundred millions, and the grants of the R. T. S. were insufficient.

(b) Because the first converts were among the poor. The rich and influential would not attend Christian places of worship, and they would not receive the visits of missionaries at their homes. The only way to get over this chasm was by means of a bridge of books which the educated would read at their homes.

(c) Because the policy of the Government and the gentry and educated classes was to oppose Christianity under the belief that the spread of Christianity would be injurious to their nation; hence the introduction of Christianity to almost every new place was accompanied by persecutions and riots more or less violent, and even by massacres, threatening lately to stamp out Christianity altogether, and therefore to stop every method of Christian work.



The leading missionaries of all societies believed that the literary method of the C. L. S. (which is entirely unsectarian, like the Bible and Tract Societies, giving expression to the united views of all true Christians of whatever name) was far more effective in securing a good understanding than appealing to Consuls for protection by gunboats. They believed that if the Chinese only knew the real value of Christianity they would not oppose, but even help on Christian work. Hence, in addition to ordinary religious books and tracts, special apologetic literature was required to meet the peculiar needs of China if missionary work was to go on at all. Therefore, in 1890, the General Conference decided to have fresh work on these lines; in 1892 twenty-nine of the leading missionaries signed an appeal to the Churches at home for the support of this work among the higher classes; in 1895 twenty missionaries signed the Memorial drawn up by members of our Society and those of the Hankow R. T. S.; in 1895 the Missionary Association in Shanghai passed a resolution requesting our Society to publish a weekly paper in the Mandarin language so as to meet the masses at large, and not be behind the Romanists, who had an able weekly paper for years. This we intend to do as soon we have funds. Thus there was a need of a body of men there who should be above sectarianism—Christians first, their respective denominations after—recognising the spirit of the Master under many different Christian names, and speaking authoritatively to the Chinese on all matters of common interest.

(d) Because it is a form which specially suits the genius of the Chinese. Confucianism, Buddhism and Taoism have not been propagated so much by preaching as by books. The Chinese masses who cannot read have for milleniums followed the students who can read. The student is eager to learn from us to-day.

(2) The method of production of books. This Society was organised to get Christian books produced by the best literary men belonging to all Societies—British, German, and American—and thus prepare books for the regeneration of China. We have two monthly Magazines—a general one to inform the rulers and students of China of what Christian nations are doing for their peoples, the other a more directly religious one to inform the leaders in our native Churches of what the Christian Church is doing all over the world. There are books on—

*The Life of Christ*, shewing how Christ influences mankind.

*Natural Theology*, shewing God in nature and providence.

*Civilisation*, contrasting the Chinese with the Christian.

*The Benefits of Christianity*, historically considered.

*History of 19th Century*, giving the reforms of Christendom.

*The Witnesses*, a series of biographies of men who give their reasons for giving up their former religions, and becoming Christians.

*How to Support the Nations*, shewing that the development of the nation's resources and the laying down of railways, etc., is the best form of famine relief and deliverance from wretched poverty.

Altogether, small and great, we have over 80 different publications. These publications are used more or less by every missionary society in China. Our aim is to write on all subjects of importance to the Kingdom of God in China.

(3) The Society's method of distributing books to guide the mind of China is as follows :—

(a) By distributing books among all the civil officers of the Government of the rank of mayor and upwards throughout the empire (which is as large as all Europe).

(b) By distributing books among all the students gathered annually at the 200 centres (of districts as large as Wales) for examination. They average about 5000 students for each centre, and amount to about a million students in all. The future rulers of China are chosen from among these.

(c) By offering prizes to the students for essays on subjects dealt with in our books.

(d) By opening a central Depot at Shanghai and Depôts at each provincial capital, and finally at each examination centre (of which there are ten in each province), where all the best Christian books, Bibles and tracts of all kinds are to be kept on sale.

Guiding the above, we guide the 400 millions of China!

(4) Some of the wonderful results of the work of the Society :—

(a) They are speedy. The Society was only founded nine years ago. Before the Japanese war subscriptions from non-Christians began to come in—a thing unheard of before. Viceroy Chung Chih-tung, in 1894, sent 1000

taels (£160), and others (among them the head of the China Merchants' Company), *unasked*, sent smaller sums. During the Japanese war, both the Viceroys Li Hung-chang and Chang Chih-tung consulted us. At the close of the war our chief periodical had quadrupled its circulation. After the peace with Japan was signed, when Reform Societies were formed by the highest statesmen in Peking and Shanghai, they frequently asked advice of us.

(b) The results are widespread. Although our headquarters are at Shanghai, many influential Chinamen as well as missionaries in Peking, Hangchow, Foochow and Canton on the coast, and in Honan, Shensi, Szechuen and Hunan in the interior—places as far apart from one another as the capitals of Europe—have written friendly letters to us thanking us for the work of our Society.

(c) Our work has touched very important classes. Many officials, high and low, have now promised us protection and help for Christians.

Many of the Hanlins (*i.e.*, doctors of Chinese literature) thank us for the light already given, and are asking for more.

The modern Sage, Kang Yeu-wei, a man who in China occupies a position somewhat similar to that which Keshub Chunder Sen held in India, and some of his numerous and influential followers offer to co-operate with us.

Several of the native Christian leaders have been greatly quickened in Peking, Foochow, and elsewhere in consequence of our publications in a way not known before by books of any other Society.

The province of Hunan was the hot-bed of anti-Christian literature, but after two years' perusal of our books the Chancellor of Education for the whole province has invited our Chinese Editor to become Professor in their chief College in the provincial capital!

Thus the doors which were threatened to be closed violently against missionaries as their enemies are suddenly opened, and we are invited to enter in as their friends.

(d) The results are also profound. Just consider what the effect would be on England if the manager of the P. & O. or Sir Donald Currie, if Herbert Spencer, one or two of our great Viceroys, and Lord Salisbury were all to announce at the same time their belief that the former attitude of our Sovereign towards Romanism, for instance, was a mistake, and that henceforth it would be better that Eng-



land should pay more attention to the claims of Rome! Something of that kind has taken place in China, but in favour of Protestant Christianity. The former conservatism is considered a mistake, and leading members of the Chinese Government and many of the leading thinkers are cultivating friendly relationship with Protestant missionaries.

(e) Consider also the bearing of the literary method on self-support. It introduces an **automatic method**. Instead of appealing apparently without end to the Churches at home for funds to carry on missionary work in China, the Chinese when once convinced of the value of Christianity may do what the higher classes in Europe long ago did (and what the Chinese themselves did long ago with Buddhist missionaries)—viz., invite Christian missionaries, and support them, in order that they may not be behind other nations. They are already beginning to invite the missionaries to help them. This will free the Christian Church to do something **more advanced** than laying the foundations.

Each of the above results is remarkable. Together they form a marvellous record, which is not easily paralleled in the annals of missions. Some have estimated that this method is **one hundredfold** more effective than others.

We have only endeavoured to follow more fully God's **Mission laws** revealed in the process of redemption of the human race, and He has brought about the results.

### III.—Reconsider the relative value of methods.

In view of the remarkable results of the *Literary* method being more rapid, more widespread, more profound and more final, should not the missionary societies reconsider the relative value of the different methods? There are in China about 1,000 missionaries mainly given to the Evangelistic method; there are some hundreds devoting themselves mainly to Educational work; there are some hundreds devoting themselves mainly to Medical work. But the number of those who are wholly devoted to the preparation of Christian literature you can count on the fingers of one hand—viz., two American, two German, and only one British missionary! This shows that literary work has been enormously underestimated.

If the power of Literature be of little consequence, then let it have but little support; but seeing it has proved itself again in China what it was at the Renaissance, at the Reformation, and at the modern Revolutions of Europe, one of the most potent methods of quickly influencing public opinion—then let it have a corresponding degree of support. Finance Committees and those who contribute largely to the Mission cause will carefully weigh these facts.

## IV.—The cost of the Literary Branch.

1. It has only been one-sixth that spent on Bibles. The British and Foreign Bible Society, the National Bible Society of Scotland, and the American Bible Society spend about £15,000 per annum on Bibles in China. But the combined expenditure of the London Religious Tract Society, of the American Tract Society, and of the Christian Literature Society for China is only about £2,200, or one-sixth that of the Bible Societies!

2. The U. P. Missionary Society paid Dr. Williamson's salary, and aided him also in the formation of the Society in Scotland that sends some £300 annually to China. Since October, 1891, the B. M. S. has paid the writer's salary. The Meth. Episc. Society of the United States pays the salary of the Rev. Young J. Allen, LL.D., who edits one of our Magazines, and who has written some very valuable works for us. The Rev. E. T. Williams, who edits our Missionary Review in Chinese, devotes part of his time to earn his own living, and all the rest he devotes to the work of our Society; and Pastor Kranz, who acts as Secretary *pro tem.*, gave us \$1,200 to have one of our books placed in the hands of all the civil officers in the Empire.

3. It has been estimated that £20 per annum will supply sufficient books for distribution at each examination centre, representing a prefecture of 10 counties—i.e., a district about the size of Wales. The smaller books will be given gratis, but the larger ones will be on sale. As there are nearly 200 such centres in China, it would require £4,000 per annum to reach the whole. But hitherto we have only been able to reach some dozen centres, chiefly at the coast.

## V.—Propositions for meeting the crisis.

1. Send only the very best missionaries—spiritually and intellectually—to China, bearing in mind that what we want there are **leaders of leaders** at this great national and racial crisis.

2. Let these live at the chief ports, provincial capitals, and the 200 prefectural (foo) cities, centralising there and not at county towns. Let the Chinese agents live at and take charge of these county towns. Confining the residence of the foreign missionaries to the chief centres will prevent the undesirable flooding of the Empire with foreigners, which would only rouse the national prejudice. Increase of foreign missionaries beyond a certain point becomes a hindrance instead of a help.

3. Above all, make a special effort to secure an adequate literary work in China. This can be done:

(1) By each Society setting wholly apart at least one of its best literary men to work with the C. L. S.; or,

better still, a due proportion—say one in ten—of its missionaries to begin with.

(2) By each Society, in addition to setting men apart, making a grant of at least £100 annually for the production and distribution of the books of the C. L. S.; or, better still, a percentage—say, two or three per cent.—of their gross expenditure in China to begin with.

When both these steps cannot be taken at once, it is of the utmost importance that an annual grant of money be given as soon as possible.

Owing to the urgency of the crisis and the remarkable success that had attended the efforts of our Society, I was requested by our Committee in Shanghai to come home to raise more funds.

I had an interview with the London Committee of the Christian Literature Society for India in regard to the union of their Society with ours, so as to save working expenses, but the conditions are so different that it was thought wise for the present to work independently.

I next applied to the R. T. S. for a grant of money, but they replied that owing to "diminished resources" they could not take up fresh work at present, yet promise to help when their funds allow.

After that, I went to Scotland to appeal to the public there for an increased effort; this they have made to some extent. But they ask, Why does not London and England help? Some friends advise me to stay in England to form other auxiliaries. Others, again, say: "Do not multiply new societies; as this is direct mission work, apply to each of the missionary societies to make an annual grant, as all societies in China are greatly benefited by the literature."

If the various societies could see their way to co-operate, then I could return to China at once, and help my brethren there to make the most of the present unprecedented opportunity. At this stupendous crisis there is **no time to be lost**. A plenteous autumn harvest can only be secured by the right use of spring.

If immediate steps are taken on the lines indicated, then, with God's blessing, we may expect to see speedy and marvellous results in the turning of the millions of China to Jesus Christ, and this crisis in China made an immense blessing to the rest of the human race; whereas, if we neglect to take adequate measures, God may take our opportunity away and give it to others.

London, March, 1897.

TIMOTHY RICHARD,  
*Secretary,*

*Society for the Diffusion of Christian and General Knowledge  
among the Chinese.*



P. S.—Since the above was written efforts were made to get the co-operation of British and American Societies. At present there are three British Societies, three American and one German Society co-operating. There are others considering the matter and waiting for the advice of their most experienced missionaries from the field. It is to be hoped all will agree to co-operate. If we unite and organize the best forces of all Societies as we have already commenced in more than one department we shall have the omnipotence, the wisdom and the love of God behind us, but if we only divide and act independently without recognizing the hand of God in other Societies as well as our own then posterity will put us down as helping the crafty enemy, whose policy throughout all the ages has been, "divide and conquer."

T. R.

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## Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

### *The Revised List of Chemical Elements.*

BY REV. C. W. MATEER, D.D., LL.D.,

*Chairman of Committee on Nomenclature of the Educational Association.*

THE Committee on Terminology, appointed by the Educational Association have, in conjunction with a like Committee of the Medical Association, agreed upon the following names for the chemical elements. This conclusion has been reached after prolonged and exhaustive discussion, and is practically unanimous.\*

In selecting and determining these names the Committees have been guided by the following general rules, to each of which is appended briefly the reasons for the same.

I. *Let each element be represented by a character distinct from all the others, not only in form but also in sound, ignoring tones which are too uncertain and variable to form the sole basis of the distinction between the names of two elements.*

Only those who have taught or worked in chemistry can thoroughly appreciate the importance of this rule. Dr. Kerr's list has five elements called *Lu* and four called *Shi*. Dr. Fryer's list

\* The Committee of the Educational Association, as originally constituted, consisted of C. W. Mateer, John Fryer, J. G. Kerr, G. A. Stuart, A. P. Parker, W. M. Hayes and G. Owen. Mr. Owen resigned, and W. A. P. Martin was chosen in his place. Dr. Fryer's protracted absence from China, has largely prevented his acting with the Committee. The acting members of the Committee of the Medical Association were Drs. Kerr, Cousland, Porter, Douthwaite and Neal.

has six called *Shi* and three called *Ti*. The consequent ambiguity in speaking is very vexatious to both teacher and student. It is an unmitigated nuisance to have to stop whenever a *Lu*, or *Shi*, or *Ti* is mentioned, and define which particular *Lu*, or *Shi*, or *Ti* is meant. Besides this such ambiguity in the names of the elements involves in many cases the danger of possible serious error. The responsibility of this difficulty and its consequences rests now with us. The language affords plenty of different syllables for our purpose, and there is no good reason for repeating a single one.

II. *Let the names of all the gases (including the four halogens which are either gaseous or strongly inclined to pass into a gaseous state), together with the names of all the more important metals and earths, be significant.*

It is much more important that these leading substances should have names significant of their nature or derivation than that by being 'phonetic; they should suggest the foreign name or symbol to the English teacher or student. Most of the more important elementary substances discovered after the science of chemistry was born, were given significant names, as oxygen, hydrogen, chlorine, bromine, fluorine, chromium, etc. We are now in a position to do the same much more intelligently for China, and such a course, consistently carried out, will be a great boon to the coming generations. Happily a number were so named at the first, and all that is now needed is to carry out the idea more fully and consistently.

III. *Let the names of the less common substances be phonetic, seeing it is impossible in most cases to form a term which will convey any distinctive idea of their nature.*

Whether the name of any element is significant or phonetic, should form an essential part of its treatment in every work on chemistry. Thus the mere fact that there is no connection between the name and the element, will assist the learner in classifying such as among the less common or comparatively unimportant elements. In choosing phonetics regard should be had to the accented syllable and to the distinction between aspirated and unaspirated letters.

IV. *Whether significant or phonetic prefix a 金 to all metals and a 石 to all such as are neither gases nor metals (commonly classified as earths.)*

Such a rule is in thorough accordance with the genius of Chinese writing, which classifies by means of the radical. Hence all the metals which the Chinese know and recognize as such, they already write with a 金 (mercury they did not regard as a metal, but as a liquid, hence the 水 in 汞), and the earths found in a separate state, they have written with a 石, as 硫 and 砒. By giving simply significant names to the gases (without any distinctive

radical), prefixing a 金 to the metals and a 石 to the earths, the elements will be classified and the names will become a powerful aid to the memory. The student can hardly think of a substance without knowing where it belongs. At present in the main lists the student seeing 石 prefixed to boron, infers that it is an earth, while the same inference with regard to iodine, would lead him astray. What a great advantage it would be to the Western student if the names of the metals, gases and earths indicated this distinction. The memory has enough to do without imposing on it uncalled for burdens, and now is the time, if ever, to relieve the future Chinese student of this one burden at least. General knowledge is gradually extending amongst the people at large, and the more intelligible and retainable the shape into which such knowledge is put the more progress it will make. It may be said that the classification referred to is not as scientific as that proposed by Mendeljeffs. It is, however, vastly more practical, as well as practicable.

V. *In giving phonetic names avoid as far as may be all such characters as already have a well defined signification, and let all if possible be pronounced according to the sound of the phonetic part.*

This rule will exclude such characters as 鉑 for platinum, or 鋅 for zinc. An entirely new character is to be preferred, and next best an obsolete or unused one. Mandarin should have the preference in determining the sound, both because it is far more widely used than any other dialect, and also because the other dialects differ so much amongst themselves.

VI. *The characters formed or chosen to represent the elements should in all cases consist of as few strokes as possible.*

The excessively complicated character of Prof. Billiquin's names is the great objection to his system. Time is too precious to be spent in writing out such characters as 鑽 (36 strokes), or 鎢 (38 strokes), nor is it possible to print them legibly in small type. In Western schools there is, especially in conducting analysis, a strong tendency to substitute abbreviated names for the complicated formula of alcohol, tartaric acid, etc., as it is too laborious to always write out the symbols. The Chinese have shown themselves prone to deal similarly with their more complex characters, thus they have changed 聽 to 听, and 麤 to 粗, and 驢 to 驴, etc. If we adopt complicated characters the result will be a confusion of abbreviated symbols, which will lose entirely the point of the original composition of the character.

The list exhibits the names of the elements according to the classification adopted. The author or proposer of each being indicated by the initial letter of his name, viz., Fryer, Kerr,



Billiquin, Mateer, Hayes, Stuart, Cousland and Porter. In a considerable number of cases Kerr and Fryer have used the same name, but as Dr. Kerr's list was published first we have in these cases given him the credit.

<i>Gases.</i>		Antimony	銻	Niobium	鈮
Argon	閒臭	Barium	銻	Osmium	銻
Bromine	綠	Bismuth	銻	Palladium	鈳
Chlorine	冠	Cadmium	銻	Platinum	鈳
Fluorine	嘖	Caesium	銻	Potassium	鉀
Helium	輕	Calcium	銻	Rhodium	銻
Hydrogen	紫	Cerium	銻	Rubidium	銻
Iodine	養	Chromium	銻	Ruthenium	銻
Oxygen	育	Cobalt	銻	Samarium	銻
Nitrogen		Copper	銻	Scandium	銻
<i>Non-metallic</i>		Didymium	銻	Silver	銻
<i>Earths.</i>		Erbium	銻	Sodium	銻
Arsenic	砒	Gallium	銻	Strontium	銻
Boron	硼	Germanium	銻	Tantalum	銻
Carbon	碳	Glucinum	銻	Thallium	銻
Phosphorus	砒	Gold	銻	Thorium	銻
Selenium	碲	Indium	銻	Tin	銻
Silicon	碲	Iridium	銻	Titanium	銻
Sulphur	碲	Iron	銻	Tungsten	銻
Tellurium	碲	Lanthanum	銻	Turbium	銻
<i>Compound</i>		Lead	銻	Uranium	銻
<i>Elements.</i>		Lithium	銻	Vanadium	銻
Ammonium	銻	Magnesium	銻	Ytterbium	銻
Cyanogen	藍	Manganese	銻	Yttrium	銻
<i>Metals.</i>		Mercury	銻	Zinc	銻
Aluminum	鈳	Molybdenum	銻	Zirconium	銻
		Nichel	銻		

Nearly all the changes among the rarer elements have been made to avoid the repetition of the same syllable. In the case of the more important elements the reasons for the changes, or selection made, are briefly as follows:—

*Bromine* 臭.—The old name 溴 is a rare character with very little meaning other than as the name of a river, and connects the element too much with water. Bromine is a gas rather than a liquid, and should have a significant name classifying it with the gases, hence we drop the water radical and say 臭.

*Fluorine* 尅.—The old term 弗 is phonetic without any distinctive radical, and is thus out of harmony with all the systems. Fluorine being a gas, should have this fact indicated by having a significant name. The character used was suggested by Prof. Billiquin's combined character 消尅. It is highly significant of the powerful chemical affinities of fluorine.

*Iodine* 紫.—The old term 碘 is a misclassification, as iodine can, in no wise, be regarded as an earth. It is volatile and strongly inclined to pass into a gas, and belongs to the group of halogens, chlorine, bromine, fluorine and iodine. It ought to have a significant name. As chlorine is named from its color what more appropriate than to name iodine in the same way as is the case with its Western name.

*Nitrogen* 育.—It is generally conceded that 淡 (the term used by Drs. Kerr and Fryer) should be rejected, as it is imperatively needed for *dilute*, and cannot be used in both senses without great inconvenience and constant liability to mistakes. On this account the term substituted by Prof. Billiquin—硝—has, to a considerable extent, superceded 淡, especially in the commercial world. It, however, introduces confusion into the system at a most important point, indicating that nitrogen is an earth, not a gas. It is, moreover, the name of several well known substances for which it is required and cannot be displaced. It is neither significant nor phonetic, but simply perpetuates the mistake that gave rise to the name in English, which is every way undesirable. The only satisfactory solution seemed to be to take a new significant character, which will avoid the objections to previous names and bring this important element into harmony with the system. 生 was at first proposed, and found considerable favor, but fell to the ground when Dr. Conslund proposed the term 育. Foods in general are nourishing just in proportion to the amount of nitrogen they contain. Nitrogen is pre-eminently the food element, hence the special fitness of 育. Thus we have 養 oxygen, which nourishes through the lungs, and 育 nitrogen, which nourishes through the stomach. It is hard to conceive of a more appropriate relation than is suggested by this pair of terms. We consider this solution of the vexed question of nitrogen as happy in the extreme.

*Carbon* 碳.—The stone radical is added in order to classify this element as being neither a gas nor a metal, but rather an earth, also to distinguish it from its impure form, viz., charcoal. It would be very awkward, not to say meaningless, to write 炭 is nearly all 炭, but it will be quite in point to write 碳 is nearly all 炭.

*Phosphorus* 磷.—This term is preferred to 燐, because it classifies phosphorus as a non-metallic earth, where it properly belongs. The term was proposed by Prof. Billiquin after the other term had been in the field, having been first suggested by Dr. Martin, an early pioneer in the field of chemistry.

*Silicon* 矽.—Dr. Fryer's 矽 is inadmissible, because there are already several elements of this sound, especially *tin*, which cannot be changed; moreover, a significant name should be given to such

an important and widely diffused element. Dr. Kerr's 玻 is indeed significant, but there are two objections to it; first it is constantly used as an abbreviation for glass, and will be more and more so used, which would make its use confusing; second, in order to fit our system it ought to have a stone radical. Prof. Billiquin's 砂 is all right in this respect, but sand being an article in common use in chemical operations, would be liable to be confused with it. 礪 suggests a much purer form of silicon, and is free from all objections.

*Aluminum* 鈦.—Dr. Kerr's 鈦 is neither significant nor phonetic. Dr. Fryer's 鋁 is approximately phonetic, but is liable to be confused with chlorine and sodium. Prof. Billiquin's 礪 is too complex a character; moreover, its significance, with the same pronunciation, will lead to an embarrassing confusion with 礪, which is the common name of a considerable number of metallic salts, as 白礪 alum, 黑礪 sulph. iron, 明礪 sulph. soda, 膽礪 and 綠礪 acetate of copper. The term 礪 ought by all means to be left free for alum, and as a kind of classifying term for metallic salts, not perhaps as the chemical name, but as a short commercial name already in universal use. Aluminum being the chief constituent of most clays and earths 鈦 is eminently fitting and free from all danger of confusion with any other element.

*Calcium* 鈣.—The constant liability of confusion with 錫 tin, forbids the use of 鈢 besides the 石 rather misleads than otherwise, seeing calcium is not as much a stone as silicon. 鈣 is only approximately a phonetic, if a phonetic were desirable, which it is not, seeing calcium is a very important element and ought to have a significant name, as has potassium and sodium. 鈣 is every way appropriate and expressive.

*Chromium* 鉻.—Dr. Kerr's 鉻 is neither significant nor phonetic, Dr. Fryer's 鉻 is seriously objected to because the sound is confused with that of cobalt and fluorine. The importance of chromium in the arts quite justifies giving it a significant name. As the salts of chromium are nearly all yellow or yellowish red the term 鉻 is quite appropriate, and the sound conflicts with that of no other element. The adoption of a new name in this case is the more justified, seeing each of the four original authors in chemistry had a different name, viz., Martin 悉而, Kerr 鉻, Fryer 鉻 and Billiquin 鉻.

*Gold* 鎔.—It will perhaps seem to some as rather presumptuous to undertake to change the term 金 for gold. It must be remembered, however, that the proper and primary meaning of 金 is *metal*, not *gold*. It is only applied to gold by way of eminence, or else (as generally) with the qualifying word 黃, that is, *yellow metal*. The use of 金 in the two senses of *metal* or *metallic* and *gold* is exceedingly



embarrassing. The former sense is constantly needed in general descriptions where it is not desirable to specify a particular metal. Thus the term *wire*, so much used in describing scientific instruments having as its base the term 絲, *a strand or thread*, requires a qualifying term to complete it as 銅 or 鐵. But it is oftentimes not necessary nor desirable to specify the kind of wire. In all such cases how much more neat and elegant to be able to say 金絲 (*metallic thread*) than to have to always use the awkward and tautological 金類絲. Or suppose we are defining gold and wish to say it is a *metal*, what other can we say than 金是金, thus implying that when we come to gold we have reached the undefinable. The very fact that all metals are classified *as such* by the use of the 金 radical, ought of itself to exclude this radical from standing alone for any one metal. The term 鑄 is found in dictionaries, meaning "gold" or "refined gold," being based evidently on the idea of that which is *full* or *complete*. It is thus already a significant character, and seems admirably adapted for our purpose. It will not of course displace 黃金 in common use for many years, but if adopted and used in scientific books in China, it will eventually do so to the great advantage of scientific language. Each new chemistry should use it and state briefly the reasons for so doing, and other scientific books following this lead, it will gradually win its way, just as in the West mercury has taken the place of quicksilver, zinc of spelter, nitrate of silver of lunar caustic, etc.

*Manganese* 錳.—The character 錳 is not phonetically correct; moreover, manganese is of sufficient importance to warrant a significant character. As it is best known by its black oxide (and the metal itself dark), it is very appropriately called 錳.

*Platinum* 鈳.—The term 鈳 for platinum is very unfortunate, seeing it means leaf metal or foil, and there is no substitute for it in this sense. This makes a constant and embarrassing difficulty in speaking of foils, especially platinum foil, which thus becomes 鈳鈳. The need of a change has been felt by all teachers. Platinum is a very important element, and should of right have a significant name. Its most potent characteristic is its weight, being the heaviest of all the common metals. Inasmuch as the lightest substance has been called 輕 what more fitting than to call the heavy metal "heavy." With this in view both 鍾 and 鈳 were canvassed. The former has the disadvantage, that is, has already a distinct meaning, a *cup* or *goblet*, in common use. The latter is a rare character, meaning *heavy*, and is the more suitable on this account.

*Potassium* and *Sodium* 鉀 and 鈉.—Dr. Kerr's names for these elements were chosen because they are significant, and their great importance demands significant names.

*Strontium* 銻.—The old term 銻 is not phonetic, and what is worse it repeats (in many dialects) the sound of *tin*. After canvassing several other names it was finally decided to give it this significant name derived from the rose-colored flame of all its salts.

*Zinc* 鉍.—There are serious objections to both 鋅 and 鋅 as phonetics; moreover, zinc is a very important metal in constant use, and ought by all means to have a significant name. As it is best known in China as 倭鉛 or Japanese lead, it was at first proposed to call it 鋳, but the Japanese regard the 倭 as opprobrious, and it was thought it would be an ungracious thing to take up and perpetuate in this name this derisive epithet. In view of the fact that zinc is the most electro-positive of all elements, being used as the positive element in all batteries, it was decided to call it 鉍, a very rare character, which conflicts in sound with no other element.

It will perhaps seem to some that the changes made are more numerous and radical than was absolutely necessary, requiring the revision and reprinting of all existing works on chemistry. It must be remembered, however, that the reprinting of most of these books is a necessity in any case, seeing the association is fully committed to the use of the new system of chemical notation; moreover, many other changes are demanded in terminology, as the terms for atom, molecule, quantivalence base, acid, salt, etc., etc. All these changes should be effected *at one time*. Seeing the revising and reprinting is necessary, the revision of terms should be thorough, and if possible final, putting this much vexed subject on a permanent and satisfactory basis. The association has intrusted this matter to us, and if changes generally admitted to be desirable are ruled out, not on the real merits of the case, but simply because of an aversion to making so many alterations, or of interfering with the published work of this or that author, it may be hard for us to justify our action to those who appointed us. The unanimity with which two large committees have reached the conclusion presented above is highly encouraging. The remainder of the subject is now in course of discussion, and will be reported presently. As soon as the subject is completed it is proposed to print a *résumé* of results, both in English and in Chinese.

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*Notes and Items.*

**WE** are sorry to be obliged to note that Dr. A. P. Parker has been compelled to leave for America on account of the illness of Mrs. Parker, and that it is probable that he will be absent from China for about a year. Dr. Parker has been so prominently connected with the work of our Association, both as a member of our important Committees and as an author that even his temporary absence from China, becomes a great loss. Were we not conscious of the extreme modesty of Dr. Parker we should like to say in what high estimation he is held in all our circles, but we shall content ourselves for the present in expressing the wish that he may soon return to China with Mrs. Parker fully recovered from her illness and able to resume her large share in our work. Dr. Parker's duties as General Editor and Chairman of the Executive Committee, have been taken *pro-tempore* by Rev. J. C. Ferguson.

LOOMIS' LOGARITHMIC TABLES 對數表.—By Rev. W. M. Hayes. Presbyterian Mission Press. Price 80 cents.

A new edition of this work has been recently published and placed on sale. While the main body of the work remains unchanged, the introduction to the tables will be found to be much more lucid and the explanations made more clear to the student. The Arabic numerals are used throughout. This, together with the table of Proportional Logarithms at the bottom of each page, not only makes the work very convenient to use, but renders the student much less liable to error in his calculations than if he used the old Jesuit Tables. There is indeed no comparison between these Tables and those published by the Jesuit fathers long years ago.

Mr. Hayes has placed teachers and students of the higher mathematics under great obligations by the preparation of these Logarithmic Tables, which are so much better than those that we have been obliged to use hitherto.—A. P. P.

Mr. Ding Ming-wong, who went to America last summer as the representative of the College Young Men's Christian Association of China, returned last October, and since that time has been visiting various schools and colleges for the purpose of stirring up the zeal of the members of our local associations. Mr. Ding made a good impression upon the Christian audiences in America, which he addressed, and his visits to the colleges have also been fruitful of great good. He is a young



man of large promise. The Anglo-Chinese College of Foochow which educated him, and the American Board Mission, in whose Theological School he is a teacher, have a just right to be proud of him. He has shown himself to be of a strong sturdy Christian experience, and has done well the work assigned to him.

Among the many signs of the increasing usefulness of our Association and of the confidence which it commands among the missionaries we are glad to be able to record that the veteran  
*Notable Accession.* missionary, Dr. Griffith John, has recently become a member of the Educational Association. The mission with which Dr. John is connected has not felt free to take a large hand in educational work, but it is pleasing to have this evidence of thorough sympathy with this branch of activity.

Mr. Robert E. Lewis, who has been one of the Travelling Secretaries of the Student Volunteer Movement for Foreign Missions, is *C. Y. M. C. A.* under appointment as the Local Secretary for Shanghai. *Secretary.* He has already shipped his goods, and expects to arrive early in the spring. He is spoken of everywhere he is known as a man of earnestness and ability.

## Correspondence.

A CAMBRIDGE SCHOLAR ON THE  
REVISION OF THE GREEK TESTAMENT.

To the Editor of

"THE CHINESE RECORDER."

Hangchow, January 12th, 1898.

DEAR SIR: The enclosed extract is from a letter written to me a few months since by an eminent Biblical student at Cambridge, to whom I had sent a copy of my paper on the 'Easy Wên-li Revision' from the RECORDER of May and June last. What my correspondent calls "the first" paper, is the part published in May and bearing on the criticism of the Greek Text.

A lay friend, himself keenly interested in Biblical scholarship, and especially in all that bears on the Chinese translations of Holy Scripture, and to whom I showed the letter, suggested my sending you

an extract for publication, which I do without hesitation, since I conscientiously believe that my brethren here, with the best intentions, have embarked on an enterprise for which they are not sufficiently equipped. My correspondent, who took his degree a dozen years later than I did, and is *au courant* with recent Biblical exegesis and criticism, no more believes in the infallibility of A. V. or the *Textus Receptus* than I do. Only he sees reason to feel sure that very far from the last word on the subject has been said by Westcott and Hort, and that while it is hazardous to follow them implicitly it is more than hazardous for us non-experts to think of finding a more excellent way. If you can find room for this and for the extract, you will oblige

Yours faithfully,

G. E. MOULE.

*Extract.*

"Thank you for your two papers on the revision of the Chinese version. I read the first with extreme interest and agree with you most cordially. I feel that even in England it would be the common sense course to make alterations in the Greek Text or the English rendering,—so far as the mass of readers is concerned,—only where there is something like unanimity among experts. Yet as things are now, revision must follow revision as the pendulum swings to and fro. How much more must this hold where Christianity is a new comer! The condition of revision you cite on p. 1\* seems to me, may I say, absurd. The A. V. alone, or the R. V. alone, I could understand; though I should hold the former to be much the better until criticism gets more settled; but to give a blend

of the two, formed by those who are confessedly not experts, I cannot understand. The main underlying factor of the R. V. differences is the W. H. text. Yet while that text is a wonderful construction of learning, it is intensely subjective, and I am convinced that the next generation will see a marked reaction. I think a mark of this is already to be seen in Salmon's '*Thoughts on the Textual Criticism of the New Testament*' which, though very politely, hits the weak points of the (W. H.) scheme wonderfully . . . . It seems to me that your revisers, like our R. V., are too fond of giving the doubt against the current text. The real misfortune here is that so many who are in no sense experts will clamour and give a false impression."

\* RECORDER (May), p. 225.

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## Our Book Table.

The Topic Cards of C. E. Readings have arrived, and are being prepared as rapidly as possible.

One of the books which every missionary will be anxious to read and to refer to is the handsome and beautifully illustrated volume by Dr. James S. Dennis, D.D., entitled '*Christian Missions and Social Progress*.' It contains four lectures, the substance of which were delivered to the students in Princeton and other seminaries at different times. The themes are: (1) The Sociological Scope of Christian Missions; (2) The Social Evils of the Non-Christian World; (3) Ineffectual Remedies and the Causes of their Failure; and (4) Christianity the Social Hope of the World. Each Chapter is followed by a

copious bibliography of the works consulted, the number of which rises above nine hundred, embracing all the best and the freshest contributions to the multitudinous subjects treated. The views presented in the text are a distillation from the great mass of material thus brought under scientific survey. The author writes in the temper, not of a disputant with a case to prove, but of a philosopher who is resolved to get at the facts if they are accessible, and to let others have the benefit of his labors. The book will have a wide circulation, and will become at once a standard and a point around which further contributions to the same theme will inevitably cluster.

This work is to be followed by a second volume containing two additional lectures on the Dawn of

a Sociological Era in Missions, and the Contribution of Christian Missions to Social Progress, followed by elaborate Appendices. The first of these will present a Statistical Survey of Foreign Missions throughout the World, under nine heads, such as Evangelistic, Educational, Literary, Medical, Philanthropic and Reformatory, Cultural, Missionary Training Institutions, and Native Organizations. The second will be a Directory of Foreign Mission Societies in all Lands. The third a Bibliography of Recent Literature on Missions. These important contributions to that literature are furnished by the Fleming H. Revell Company, which has thus fitly closed its twenty-fifth year of effort devoted to the pub-

lication and circulation of works emphasizing vital evangelical principles and designed to promote them at home and abroad. Their latest catalogue is a most interesting and creditable exhibit of what sanctified business sagacity can accomplish within a very brief space of time. We wish them all success in the field which they have chosen. In the line of missionary publications we know of no house in the United States which has so large or so valuable a list of works. The latest contributions of Dr. Dennis will make the missionary community throughout the world, as well as all friends of missions, his permanent debtors. A. H. S.

Will be on sale at the Presbyterian Mission Press in a few months.

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## Editorial Comment.

ALL missionaries in China and Students of the Chinese language will feel a sense of personal loss in the death of Professor Legge. We hope to publish details of his life and work in next issue.

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At a recent prayer meeting of the Shanghai missionaries the Rev. Hudson Taylor, who led the meeting, mentioned the fact, as cause for special rejoicing and thanksgiving, that there were now missionaries (foreign) in every one of the eighteen provinces, Hunan having recently been occupied by at least two. He also mentioned the fact that there were probably at least 80,000 communicants in the Protestant Churches in China (our own judgment is that there

are more than this), and then said that the great need was more spirituality and so more aggressive work on the part of *all* the Christians. Surely no one can dissent from this thought, and it is well to emphasize it. Self-support, and every other good, will be best promoted by the growth of the native Christians in that which makes them forgetful of self and mindful of others.

\* \* \*

THE matter of self-support is certainly receiving no little attention at the present time from the missionaries in China as well as other fields. There are several causes leading to this; one being the action of the Convention of Secretaries in New York not long since; another, the necessity



of retrenchment occasioned by the depleted treasuries in the home lands; and, lastly, the obvious conviction on the part of every missionary worker that the sooner self-support can be attained, the more will the native Church grow and the stronger will be the Christians which compose the Church.

At the same time it will not do to generalize too speedily. Circumstances differ in the different fields, and especially in the different nations. What is feasible in one part of the country may be quite impossible in another section. The same set of rules will not apply equally to the different Churches in the same region. General principles of self-support are much the same everywhere, but hard and fast rules may work harm where only good was intended. It by no means follows that because one Church of fifty members can support their pastor, the one adjoining it can do so likewise.

It is particularly in the beginnings that great care should be exercised. It is very difficult to eradicate old habits and expectations and to reverse a tendency once given. *New* ideas, and *new* methods, which may gradually displace the old, will often prove most effectual and effect change without jar and friction. In all of this is pre-eminently needed the "wisdom

of the serpent and the harmlessness of the dove."

\* \* \*

WE earnestly recommend to the attention and interest of all the following just received from Mr. John R. Mott:—

#### A CALL TO PRAYER.

Remember in daily prayer the International Convention of the Student Volunteer Movement, to be held at Cleveland, February 23-27, 1898.

#### *Special Requests.*

I. Pray that the students of the institutions of higher learning in the United States and Canada may make prayerful, self-sacrificing, persevering efforts to be adequately represented at the Convention.

II. Pray that all delegates may come to Cleveland in the spirit of prayer and expectation—expecting great things from God.

III. Pray that all speakers may come to the Convention with a vivid realization of the vast strategic importance of the gathering and with messages from God.

IV. Pray that all the plans of the Convention, as well as its conduct, may be under the leadership of the Spirit of God, and thus that its influence may be mightily felt in all colleges and seminaries, in all the home Churches, and in the uttermost parts of the earth.

"Not by an army, nor by power,  
but by my Spirit."

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## Missionary News.

Dr. Y. J. Allen expects to leave China for the United States about the middle of February, and the Rev. T. Richard will act as Editor of the *Wan-kwoh-kung-pao* during his absence.

By an act of the General Assembly of the Presbyterian Church in the United States, the Synod of China had been divided, to constitute henceforth two Synods, one embracing all the territory lying

north of the Yang-tze, and the other all the territory south of the Yang-tze.

The Synod of Northner China will meet in Chefoo, May 19th of this year, and the Synod of Southern China will meet in Shanghai on the same date.

G. F. FITCH,  
S. C. Synod of China.

### *Week of Prayer Meetings, Kiukiang.*

Very profitable, enjoyable and well attended meetings were held in the houses of the different missionaries, some inside the native city and some in the port, from 4.15 to 5.15 p.m. daily.

Various missionaries led, among whom were Mr. Arch. Orr-Ewing, Rev. E. S. Little, Rev. D. W. Nichols and Mr. C. F. Hogg (the latter here on a visit from Shantung).

The attendance was general and latterly several friends of the community came in, making "full houses."

Such was the profit derived, and the unity manifested, that at the last meeting it was unanimously decided that they should not stop, but that hereafter a general weekly prayer meeting, such as we had here some five years ago, should be held each Friday, from 4.45 to 5.45 p.m. Place and leader announced weekly. Friends from other parts please take notice. *All welcome.* (Of the twenty-eight missionaries resident in Kiukiang—out of a total of ninety-eight in the province—only three were not present at one or more of these meetings. These twenty-eight, including wives, are: six of M. E. M., six "Brethren," four C. I. M., four W. F. M. S., six unconnected and two B. and F. B. S.) "Praise the Lord."

Kiukiang, Jan. 11th, 1898.

### *Statistics for 1897.*

ENGLISH BAPTIST MISSION,  
SHANTUNG.

*Two foreign-manned Stations—  
Ch'ing-chou Fu and Chou-p'ing.  
Work in 18 Hsien.*

Stations and Sub-stations ...	264
Baptized during the year ...	473
Nett increase after deductions for death, removal, exclu- sion ... ..	367
Present membership...	3,750
Supported by native Church— 4 pastors, 11 elders, 1 evangelist ... ..	16
Native staff paid by Mission— Assistants and teachers institute and boarding- school, 10; evangelists, 22; aided preachers, 17; med- ical helpers and evangel- lists, 9; Bible women, 7	65
Training Institute students...	55
Boarding-school boys ...	55
Village schools for boys, scholars ... ..	75 719
Village schools for girls, scholars ... ..	10 74
Sunday School children ...	531
Visitors to Museum, Ch'ing- chou Fu ... ..	84,489
Medical returns, Ch'ing-chou Fu and Chou-p'ing:—	

	Male.	Female.	
Dispensary patients	15,271	7,864	= 23,135
Hospital ..	228	54	= 282
Poisoning cases ... ..	...	...	109
Special visits and eye cases ...	...	...	208

### *C. E. Notes.*

At the last meeting of the Executive Committee of the United Society of Christian Endeavour for China, it was decided to draw up a circular letter to be sent through the Corresponding Secretaries to each Society as follows:—

1. Recommending that the various districts hold Annual Local Conventions;

2. Asking for a definite expression of opinion as to

(a) Whether the General Christian Endeavour Convention should be an annual one, or, if not, how often should it be held, and

(b) Whether such Convention should be always held in Shanghai, as a center, having the Executive, or on each occasion in a new district.

Replies to the above questions are requested to be sent to Miss Melvin, West Gate, Shanghai.

Should the Secretary of any Society fail to receive a circular letter

will he kindly act upon this notice.

It was decided to hold Union meetings of the Christian Endeavour Societies—only, in Shanghai, on the 16th and 17th of the 2nd Chinese moon—Tuesday and Wednesday, 8th and 9th March, 1898.

Owing to immediate pressure of other duties the General Secretary was obliged to tender his resignation, which was accepted with regret, and Miss Melvin was unanimously elected to this office.

JAMES WARE,  
Gen. Secretary (retiring).

## Diary of Events in the Far East.

6th.—From a London telegram in the *N.-C. Daily News* we learn that "it is officially stated in Berlin that Germany has obtained a lease of Kiao-chou, with several square miles of territory, and with liberty to erect buildings and defences, China ceding all sovereign rights. If Kiao-chou is found to be unsuitable, Germany is free to select another port, subject to China's approval."

—We also learn that "fresh proposals have been made to the British Government to assist China to contract a new loan, and the Government is considering the same."

Reported later that the terms on which the British Government offers China a loan of £12,000,000 sterling at 4 per cent (which includes sinking fund), are: (1) the opening of three new ports; (2) the guarantee that the Yangtze Valley shall be kept inviolate; and (3) the extension of the Burmese railways into Yunnan. The benefits to be derived from these concessions will accrue to all commercial nations, not Great Britain alone.

7th.—The annual meeting of the Central China Religious Tract Society was held in the Rest, Hankow, on the 7th January. The Rev. Griffith John, D.D., the President of the Society, took the chair. After the usual devotional exercises, the Rev. T. Bramfitt, the Secretary and Treasurer, read the annual Report.

The circulation showed a total of 1,228,646 books, tracts and sheets—17,706 below the total of last year.

12th.—A telegram to the *N.-C. Daily News*, from Tokio, says: "The new Japanese Cabinet is constituted as follows: Marquis Ito, Premier; Baron Nishi, Foreign Affairs; Viscount Yoshikawa, Home Affairs; Viscount Katsura, War; Marquis Saigo, the Navy; Count Inoue, Finance; Baron Suyematsu, Communications; Marquis Saionji, Education; and Mr. Sone, Justice."

22nd.—Annual meeting of the Chinese Tract Society. The Treasurer's report showed the finances of the Society to be in a good condition, and an encouraging report of the year's work was read by one of the Secretaries.